Library of Princeton
JAN 14 1899
Theological Seminary

Division I
Section 7
No.

RESERVE
STORAGE

Digitized by the Internet Archive
in 2015

https://archive.org/details/missionaryherald9312amer

THE

MISSIONARY HERALD.

VOL. XCIII. — DECEMBER, 1897. — No. XII.

Woman's Boards.

UPON the topic for the December Missionary Concert, "The Work of the Woman's Boards," abundant material is obtainable at the offices of these Boards and through their publications, *Life and Light* and *Mission Studies*. Most pastors can find in the auxiliaries in their several churches some earnest missionary women who can impart much life and interest to the Missionary Concert by reporting what their Woman's Boards have done and are doing.

Schools in Turkey.

FROM every section of Turkey reports are coming of the large numbers presenting themselves for admission to the schools at the opening of the fall terms. It is remarkable that, following so soon upon their temporal distress, the people should press forward so eagerly to secure for their children a Christian education. Our missionaries are overwhelmed with their work, and know not which way to turn to provide accommodations for those who are eager to study.

Converts not Among Moslems.

IN the published reports of an address by President Andrews, of Brown University, touching at length upon the relations of Christianity and Mohammedanism in the East, the speaker expresses great surprise at finding, after "diligent and careful inquiry" upon the ground, that there are no converts from Mohammedanism where "most of us supposed that hundreds and thousands of them had been converted." We are confident that if the audience that heard this utterance was composed of men who had kept themselves at all in touch with missionary work in the Orient, few if any of them supposed that there could anywhere be found thousands or even hundreds of Moslems converted to Christianity. One need not go to Cairo or Constantinople to learn that this is not the case. Mission reports during two generations down to to-day have uniformly recognized the fact that the wall of separation between the followers of the two faiths is practically unbroken, and that for the present the work of missions in the Orient is confined to nominal Christians, among whom there has been large success. The surprising thing connected with this utterance of President Andrews is that he should have been surprised at what we supposed every friend of missions knew. One fact bearing on this subject may well be kept in mind, that whenever a Moslem becomes a Christian, and a few such isolated cases have occurred, he is put out of sight as speedily as possible by methods which are well known in the Orient.

In Memory of Marcus Whitman.

Monday, November 29, will be the fiftieth anniversary of the terrible massacre in which Dr. Marcus Whitman lost his life as the result of his faithful services for God and his country. Americans are only beginning to estimate at its true value the work accomplished by this heroic missionary, and it is fitting that the story of his labors and achievements should be recalled at this time. The day is to be specially observed at Philadelphia, where a statue of Dr. Whitman is to be unveiled, and also at Walla Walla. At its recent Annual Meeting the Board recommended that a special recognition of the work of Dr. Whitman be made in the pulpits of the Congregational churches of the United States on the previous Sunday, November 28. The story of the mission to Oregon, of the wonderful ride of Dr. Whitman, and of what was accomplished through his labors, is intensely interesting, but is altogether too long to be given in our pages. In the *Missionary Herald* for 1885, pages 55 and 346, two interesting articles may be found from the pen of the late Dr. Thomas Laurie defending the memory of Dr. Whitman against those who have sought to discredit the value of his labors. We must refer our readers to such volumes as "Oregon," by Dr. William Barrows, for the full story, but it should ever be remembered that our country owes it to Dr. Whitman and his associates that the great region in the northwest bordering on the Pacific is now a part of the United States. The best memorial to this brave man would be, not a monument in bronze or marble, but a good endowment for Whitman College which would worthily perpetuate the name and carry out the purposes of that heroic missionary.

The Use Made of $100.

We call especial attention to the article on another page showing the proportionate distribution of the contributions received by the Board. The statements will correct false impressions that some have entertained, and will give renewed confidence in the economical administration of the foreign missionary work.

The American Board Almanac.

Our Almanac for 1898 is in course of preparation, and will be ready for distribution early in December. Many missionaries and missionary secretaries of other Boards write us that they deem this Almanac indispensable for themselves, and it certainly should be regarded as indispensable by Congregationalists and all the constituency of our American Board.

No Retreat.

In a letter just received from Rev. C. F. Gates, D.D., of Euphrates College, Harpoot, Eastern Turkey, he says: "For me my duty seems clear. I am here because God called me here. It was no choice of mine, and I shall stay and do all that he gives me to do until he calls me away. I leave the matter with God and with his children in America, whose representatives we are on this field. I seek conscientiously to conserve my strength because I know it is all needed, but I shall do the duties that come to me as long as I have strength for them. It seems to me that the thing for the American Christians to do now, when Armenian Christians are fleeing from the land, is to put *their* own representatives into the country, both men and women, and say, 'Here we have taken our stand, with our hands in the pierced hands of our Master, and *there shall be no retreat!*'"

Financial.

THE financial standing of the American Board is to-day the most critical and urgent question which we have to meet. Beside it all other problems are comparatively small. With an active pastor as its new president, and a successful business man as its new vice-president, and with the twelve members of the Prudential Committee taken from the active life of our churches, surely there should be confidence in the administration of the Board's affairs. Absolute dependence must now be placed upon our churches for the maintenance of this work. The receipts for two months of the new fiscal year are encouraging only because the legacies are so much larger than last year. There has, however, been a slight shrinkage in the donations from the living. These donations are the test. We are obliged to note a decrease at a time when an increase is absolutely imperative. Why cannot every church give one prayer-meeting to earnest supplication for the work of Foreign Missions, and follow it by a careful presentation of the work by the pastor on the Sabbath, and follow that by a direct invitation to every member of the church and congregation to make an offering? This is, in a word, the plan used by the Old South Church in Boston, which has been so eminently successful. The plan requires the aid of an efficient foreign missionary committee. In almost every instance where the substance of this plan has been tried it has proven successful. Could it be carried into universal operation, we believe it would not only relieve the Board of its financial burdens, but lift the piety of our churches to a much higher plane. Let every reader study the receipts as printed below.

	October, 1896.	October, 1897.
Regular donations	$41,273.17	$37,562.19
Donations for special objects	3,163.05	1,842.89
Legacies	2,096.74	14,461.67
Total	$46,532.96	$53,866.75
	2 mos. last year.	2 mos. this year.
Regular donations	$50,696.38	$50,215.35
Donations for special objects	4,106.24	3,959.43
Legacies	3,035.08	25,777.29
Total	$57,837.70	$79,952.07

Decrease in two months in regular donations, $481.03; *decrease* in special donations, $146.81; *increase* in legacies, $22,742.21; *total increase*, $22,114 37.

Besides the receipts as indicated above, $850.25 was received for the debt in September and $9,440.28 in the month of October, making the total receipts for this object $10,290.53. The outstanding pledges toward the debt amount to some $12,000.

Pamphlets Issued.

THE annual sermon preached before the Board by Dr. Boynton, and Dr. Storrs' address given on Thursday evening, as well as the papers presented from the Prudential Committee, have been issued in pamphlet form, and can be had on application at the several offices of the Board. No full report was obtained of the address of Mr. Mott, but the substance of his address will be found in his volume entitled "Strategic Points in the World's Conquest," published by the Revell Company. We are glad to know that the striking testimony given in the addresses by Dr. F. E. Clark and Dr. J. H. Barrows is being repeated, in substance by them in addresses which they are giving in various parts of the country.

Dr. Thomas Laurie.

FIFTY-FIVE years ago, on July 27, 1842, Rev. Thomas Laurie, D.D., who had a few weeks previously been ordained at Jacksonville, Ill., sailed with his wife from Boston to join the mission of the American Board among the Mountain Nestorians. On the death of Dr. Grant and the discontinuance of that mission, Mr. Laurie was transferred to the Syrian mission in 1844. Ill health rendered it necessary for him to return to the United States, and he was released from his connection with the Board in 1848. He was made a Corporate Member in 1875. After filling pastorates in South Hadley and West Roxbury, Mass., he became pastor of the Pilgrim Church in Providence, R. I., in which city, after a long and trying illness, he died October 10. Dr. Laurie was a remarkable man, strong in intellect and strong in faith. His interest in missions was profound and intelligent. No themes enlisted his pen more readily than those that relate to the extension of Christ's kingdom throughout the world. Through a long series of years he contributed much to the *Missionary Herald* and other magazines and periodicals on these themes, but his prominent publications were the *Ely Volume*, or *Missions and Science*, *Dr. Grant and the Mountain Nestorians*, and *Woman and her Saviour in Persia*, volumes of great interest and permanent value. He was a scholar of wide learning, and above all a man of robust spiritual health, abounding in faith and in prayer.

Was it rash?

AT the time the reports of the massacres in Turkey were reaching us nearly two years ago, it was frequently suggested that our missionaries were unnecessarily imperiling their lives by remaining at their posts, and that it was their duty to retire. Commenting on this suggestion, Rev. Dr. Thomas Laurie, whose recent death we have noticed in another paragraph, sent us a communication touching upon political affairs in the Orient in such a way as to render its publication by us inexpedient. But one point made in that paper comes to mind very freshly now that the writer has gone from earth, and we quote it here: "The rights of an American citizen are inalienable; they can be forfeited only by crime or extreme rashness. To ascertain whether any course is rash one must go back to the authority for taking that course. Now it is not churches or missionary societies who send out missionaries, but Jesus Christ in person. It is his lips that say, 'Go ye into all the world.' The Lord Jesus makes very much of this fact, for he says, 'As the Father hath sent me into the world, even so have I also sent you into the world.' He also has a perfect knowledge of those to whom he sends, for he says, 'Behold, I send you forth as sheep in the midst of wolves.' He also foresaw that personal violence would be offered. 'The time cometh that whosoever killeth you will think that he doeth God service.' Were they on that account to turn back? No; for he says, 'Whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it.' 'If any man come to me and hate not . . . yea, and his own life also, he cannot be my disciple.' 'Be thou faithful unto death, and I will give thee a crown of life.' Is a missionary to be accounted rash who lovingly seeks to walk according to these words of his Master? Let men ponder well these words of Christ before they make the charge."

Unwise Giving.

Missionaries in all countries unite in deprecating the support given to many individuals, natives of mission lands, for the opening and support of independent organizations. In most cases this involves a great waste of energy and material. These persons, however honest they may be, are often incompetent to undertake the management of independent work, and their projects in nine cases out of ten come to an untimely end. One of the ablest papers of India, the *Harvest Field*, edited by a member of the English Wesleyan Missionary Society, has a paragraph on this subject which is so pertinent we quote it here: "Converts who have visited England or America in company with missionaries, and finding their dress, style of speech, etc., so taking with the people, have thought it best to cut themselves off from the mission to which they owe everything, and start on their own account. There are people in England and America who are prepared to give large sums of money to these persons who make a show of work in this land, but spend most of their time in going to and fro between this country and England or America to visit their supporters and quicken their interest. We think that editors of Christian newspapers in England and America should be especially careful as to the appeals they insert from persons unconnected with any organization. The *Bombay Guardian* has helped two Indians to go to England and America, but the result has been disappointment. We know of no instance where such a mission has been successful; but we do know that if the money spent on some of these independent missions had been employed in strengthening old and established missions, much greater good would have resulted. We do not like to say anything that would hinder any spontaneous activity on the part of earnest men; but the dangers connected with such movements are so great, that every precaution must be taken to prevent their being a failure and a waste of money." These are wise words and there is need of uttering them in America as well as in England.

From Ruk.

The remoteness of our Micronesian Mission is brought to mind by the receipt of a letter brought by a chance vessel from Mr. Price, of Ruk, the latest date being June 28. He reports that in April last there was an epidemic of dysentery, but the plague was stayed with comparatively little loss of life. The news from the Mortlock group is not cheering, certain divisions having occurred which threaten the prosperity of the evangelical work. In the Ruk archipelago two new churches had been dedicated, one at Kutua and the other at Elin. Mr. Price says: "One year ago, when I first went to Elin to preach, I found a crowd of almost raw heathen. I preached in an old canoe house where the pigs used to annoy me, running between my feet. When we dedicated the church we had a large congregation of well-dressed people in a neat house of worship, put up entirely by the people. After the service the two chiefs of Elin and Kutua stood talking together in a friendly way, and I could not help remarking the difference between the present and a few years ago, when these chiefs were glaring at each other across the river and devising means for killing each other's people." At the latest date the health report of the mission was good, and Mr. Price says: "There is an excellent spirit in the mission, and the growth of spirituality and devotion is noticeable. Our prayer-meetings are full of tenderness and not without power."

Gift Safe and without Discount.

We supposed that all our friends were aware of the fact that contributions for the temporal relief of sufferers from massacre and famine in Turkey and India, though forwarded through the treasurer of our Board, were not acknowledged in the *Missionary Herald* among the "receipts." Of course they could not be, as such gifts are not for our missionary work. A friend in the West, who had failed to find acknowledgment of eight dollars sent for famine relief in India, wrote some time since, inquiring about the matter, and adding that she "presumed the money never got there." Her letter expressing this singular doubt was forwarded to Rev. Mr. Bruce, of Satara, India, to whom it seems the eight dollars were sent, and he now replies that not only was this sum received without any discount, but it was increased by about fifty per cent, owing to the favorable exchange, and he hoped that the amount would be sufficient to support one little orphan child for about eight months.

The True Ideal.

Mr. Tokutomi, of Japan, a graduate of the Doshisha and later a trustee, and editor of *The Nation's Friend,* has been appointed counselor to the National Department of Home Affairs. He has recently returned to Japan after an extended tour abroad, and has freely said that he should now work for Christianity of the old type, stating that he finds no life in the new theology, and that Japan can amount to nothing without Christianity. On his journeys he visited Tolstoi, and when asked, "What are the ideals of your nation?" he replied, "Reverence of the emperor and love of country." To this Tolstoi replied, "Too low! too low! There is no hope for a nation which does not love God and that has not religion for its ideal."

Patriotism and Christianity.

One of the leading Japanese generals in the late war between that country and China entertains a strong dislike to Christianity upon the ground that no Christian can be truly patriotic. In conversation with one of the stanch pastors of the Kumi-ai churches he asked, "Do you not find, since you have accepted the Western religion and adopted the idea of loving all mankind, that your patriotism is diminishing?" The pastor replied, "Since you have taken the Western methods of fighting with guns and cannon, instead of the sword, which is the soul of the Samurai, do you not find your patriotism diminishing?"

The Annual Meeting.

With singular unanimity testimonies are coming to us, in letters and otherwise, as to the strong and helpful impressions made upon those who were present at the Annual Meeting of the Board. It is regarded by large numbers as the best meeting that the Board has ever held, in the unity of feeling, the ability of the speakers, and the depth of spiritual tone and power. May the impressions produced bear corresponding fruit!

The Plague.

We regret to learn that at several points in the Bombay Presidency the plague has reappeared. A note from Rev. Mr. Harding, of Sholapur, dated October 7, states that there have been in the suburbs of Sholapur perhaps a dozen fatal cases during the previous two weeks. Every effort is made to stamp out the disease, but new cases are reported every day.

The Duty of Ministers.

Dr. Temple, the late bishop of London, now elevated to the Archbishopric of Canterbury, has uttered some forcible words in relation to foreign missions, which we specially commend to ministers not under Episcopal supervision: "I want to press upon the clergy that it should be made a part of their ordinary teaching that they should lead their people, by all means in their power, really to feel for mission work, and to care for it as part of the work which the Lord Jesus Christ has called upon every one of us to take his share in. I want the clergy to be aroused to their duty in this matter, and to be constantly bringing it before their people, not merely on the occasion of a deputation coming down, or when there is a meeting for the purpose, but time after time in the course of the year, as a matter of Christian instruction. The people should be instructed that this is a part of the work which is essential for their own Christian life. It is not merely a duty which they owe to the perishing heathen, or to those of their own countrymen who in the colonies are running a risk of forgetting all that they learned at home, but it is a duty which they owe to their Lord, and which they cannot disregard without very certainly falling short of the standard of true Christian life."

Pocket Consecration.

A letter from one of the Corporate Members of the Board, an eminent pastor, rendering his excuse for necessary absence from the Annual Meeting, contains some sentences which are well worth quoting: "This is no time for advocating retrenchment. The Master did not say, Go ye into all the world, *if* the cost be not too great; or *if* the times are not too hard. The churches have the treasure sufficient, and have had it all these years. All that is needed is the consecration which our hymns so abound in, and which we often sing with such enthusiasm, and when our pockets and our closets join the hymns there will be no lack of funds."

Self-Support.

The vigor with which some of our missionaries are pressing the matter of self-support is indicated by a sentence or two from a letter from Mr. Currie of West Africa, who writes that they are working and praying that their school and evangelistic work "may not cost the Board a penny," and that "the medical work may more than pay its expenses." Mr. Currie adds: "We may come short of all this, but our mark is before us, and trusting God to steady our hand, give keen sight to our eye and courage to our heart, we are going to fire at it as if our very existence depended upon our success."

Peking in Summer.

The great city of Peking is so filthy that it is deserted by all people who can get away from it in the summer. Our missionary, Dr. Virginia Murdock, who remains there for medical work, wrote in July last: "The city is full of smells, dirt, and disease. I wish that while most are away, notice could be given the rest of us in time to get out, and that the place could be cleaned; then have a fire big enough to take in the city, have a flood to wash out streets and sewers, and an earthquake to turn in the whole! It would not be fair to mother earth not to have a cleansing before turning it under."

WHERE THE MONEY GOES. — WHAT IS DONE WITH ONE HUNDRED DOLLARS THROUGH THE AMERICAN BOARD.

It is right that donors for any benevolent work should be informed fully and frequently as to the distribution made of their gifts. In any organization, when properly conducted, it is easy to tell where the money goes so that contributors can judge as to the wisdom of the expenditures and the economy of administration. We should be glad if we could lead every Christian in our land to consider the facts concerning the use made of the funds with which the American Board is intrusted for the spreading of the gospel in foreign lands. These facts are stated plainly in each Annual Report of the Board, but multitudes do not consider them. Were they to do so, such absurd statements as the one sometimes made that it takes a dollar to send a dollar to the heathen would be silenced forever. Dense ignorance rather than malice, charity must lead us to hope, prompts to such a wild utterance as this. The facts in the case are all accessible, and there need be no guessing in the matter. And the exact truth is that ninety-two and a half per cent of all the receipts of the Board go directly to missions abroad, while the remaining seven and one half per cent are needed to cover all cost of collecting and transmitting funds, including agencies, correspondence, publications of all sorts, and all salaries in every department.

We believe that few business enterprises in our own land, whether conducted by individuals or corporations, can make a better showing as to the cost of administration than this, and when it is remembered that the business stretches over not only the greater portion of the United States, but that it is conducted in twenty distant missions in as many different sections of the wide world, thus involving, of course, extra cost, the percentage will be seen to be remarkably low. We call special attention to the following table, showing at a glance how, during the financial year just closed, 1896–97, the money intrusted to the Board was distributed. The total expenditure for the year was $688,414.20. The distribution will be best understood by indicating what portion of each one hundred dollars was used in each line of expenditure.

THE USE MADE OF ONE HUNDRED DOLLARS.

For the three missions in Africa:	West Central	$1.82	
	East Central	1.20	
	Zulu	3.71	
			$6.73
For the Turkish missions:	European Turkey	5.20	
	Western Turkey	16.10	
	Central Turkey	3.32	
	Eastern Turkey	6.90	
			31.52
For two Indian and Ceylon missions:	Marathi	7.91	
	Madura	7.73	
	Ceylon	1.47	
			17.11

For the four China missions:	Foochow	3.66		
	South China	.86		
	North China	8.20		
	Shansi	1.34		
			14.06	
For the Japan Mission			10.40	
For the Sandwich Islands			.88	
For Micronesia and the *Morning Star*			5.63	
For the three Missions in Papal Lands:	Mexico	2.26		
	Spain	2.26		
	Austria	1.61		
			6.13	
Amount used *directly* for the missions				$92.46
For agencies in New York, Chicago, San Francisco, with expenses of missionaries and others in visiting churches, associations, etc.		2.23		
For publications of all kinds, periodicals, reports, sketches, maps, tracts, etc.		1.44		
For salaries of officers and clerks in the secretarial and treasury departments, postage, rent, and all other items coming under expenses of administration		3.87		
Amount used for Home Expenditures				7.54
				$100.00

In examining the Insurance Department reports of more than a score of the principal life insurance companies of the United States for 1896, it appears that only two of them can report that the ratio of "management expenses" to income is less than 12 per cent. In most cases the expenses have been from 16 to 20 per cent, some of them even higher. The lowest of them all is 10.55 per cent, and this fact is commented upon as indicating great care and economy in management. No intelligent person who considers what is required for the scattering of information, the collection of funds, and for the correspondence involved in the sending out and maintaining 543 missionaries in foreign lands, can deem the expenditure of 7.54 per cent of income for "administration" as other than very moderate. It is surely an occasion for rejoicing that so large a portion as 92.46 per cent can go directly to the support of the missionaries and the work in the field. It should be borne in mind, moreover, that should the receipts of the Board increase to a million dollars annually, as they ought to, the cost of administration would be increased but slightly, and the percentage of expenditure in that department would be materially reduced.

THE ORPHANS OF TURKEY.

The superintendence of work for the orphans in Turkey demands much time and thought from our missionaries at most of our stations within the empire. Hitherto the funds for the maintenance of this work have come from almost all sections of Protestant Europe, as well as from America. But except in two or three localities, arrangements for the orphanages, and for the reception of the children, must of necessity be made by the missionaries on the ground, who know the people and their circumstances. That this has been a labor of love on the

part of these missionaries has not served to eliminate the element of toil involved in it, and our brethren and sisters, who write of their joy in this service, are evidently nearly overborne by their exertions.

We are glad to give herewith two photo-engravings showing the orphans in the manual training department of the orphanages at Harpoot. Dr. Barnum reports that there are in that city two homes for orphan boys, with about 105 inmates. All of these attend school, but it was early seen that to fit them for a successful future they should have manual training as well as intellectual training. Therefore a house has been rented as a workshop, and the boys, under proper instruction, are taught shoemaking, tailoring, and carpentry. One of our photo-engravings represents a section of the shoemaking department, with the boys at

ORPHAN BOYS AT HARPOOT SHOEMAKING.

work. In the girls' homes sewing, spinning, and cooking are taught, and our engraving represents the girls engaged in preparing food, under the care of the "house mother." Of course these pictures show the children not as they were when they came to the homes, for then some of them were in a condition which would not have allowed of their presentation in our pages.

Aside from the 220 who were aided in Harpoot city, Dr. Barnum reports that there are nearly 600 in other parts of their station field to whom they are giving aid, aside from 200 or more who are in a German orphanage near by. "These are," Dr. Barnum adds, "but a fraction of the very needy ones, but we do not venture to enlarge the work lest the funds should fail."

Reports similar to this from Harpoot come from numerous other stations. At Van, Dr. Raynolds has had the oversight of nearly 300 children, who are deprived

of both parents, while this by no means exhausts the list of needy orphans in that city. The number in surrounding villages must reach into the thousands. Mr. Cole, of Bitlis, reports the sending of a score of orphans to the more permanent orphanages at Bardezag and Smyrna. He writes of them: "The dear children have found a warm place in my heart. You might see playing now upon my lower roof more than a hundred of these 'God's little ones,' the boys taking their turns with the girls, seventy of whom will soon occupy the roof. Our girls' school yard is so crowded that I allow them this freedom of my premises. There are touching, almost heartrending recitals in regard to most of them.

ORPHAN GIRLS AT HARPOOT AT HOUSEWORK WITH THE "HOUSE MOTHER."

Some of them bear scars that show how near they themselves were to death when their friends were slain."

Let these little ones who are being ministered unto, as well as those who are ministering to them, be remembered in prayers and gifts of the favored people of this land. Dr. Barnum writes: "This work for orphans was undertaken under the conviction that it was the will of God that the most helpless of the waifs who were left by the massacred should be cared for, and that he would raise up friends for them. Money came freely for a time, but for the last three months we have received nothing. The work seemed to be committed to us by the Master, and we did not dare decline to take it up."

THE PREPARATION OF A NATIVE MINISTRY IN NORTH CHINA.

BY REV. D. Z. SHEFFIELD, D.D., OF NORTH CHINA COLLEGE, TUNG-CHO.

THE North China College is a Christian training school. It is purposely run on narrow lines and for definite ends. Our primary object is to supply the ever-growing needs of our mission for native Christian workers. We are also glad to help other missions to such workers. In Christian lands the cry is constant for men and money to give the gospel to the heathen world, but on the mission field it is my decided conviction that there is a greater need of trained native Christian workers than of missionaries — more missionaries. Missionaries must not only make Christian converts, they must finally produce a self-sustaining and self-propagating native church, and this must mean a company of trained Christian leaders, wise and faithful, to go before the church, teaching the truths of Christianity and illustrating them in their lives.

A few days since I received a letter from a missionary in Manchuria, urging his need of a trained Christian man to take charge of a school, and to set before the native church an example of intelligent, devoted Christian living. I was compelled to answer that while we have such men in employ, it was not possible to dislodge such a man. Much as we are now suffering for lack of means to carry forward our work, such native workers of tried worthiness are just the last men to lose hold of. We will divide our last dollar with them rather than let them go from us, as when once gone others know their value as well as ourselves, and we cannot call them back when we find that we have a few more dollars in our pockets! We receive every year not a few just such requests as the above, and would receive many more if we could even occasionally respond to the requests. We have to answer such requests by saying that if you will furnish the right material we will help you to secure such men in the course of eight or ten years.

When I first came to China, twenty-eight years ago, there were two native helpers at this mission station who were preaching in the street chapel, and when my ears began to open to understand what they were saying I found they were preaching a sort of gospel of morality, urging upon the people that Christianity taught the same kind of goodness as Confucianism, Buddhism, Mohammedism, Catholicism, all tending in the same direction to make men good. They told indeed the story of Christ, and taught that men ought to repent and look to God for forgiveness, but they were men who had only accepted Christianity, but were not instructed in it. Their education had been in Confucianism, and their thoughts ran on Confucian rather than on Christian lines. Almost my first work as a missionary was to take these two men and study with them for six months in the book of Romans, when they had much more to say in their preaching that was definitely Christian.

Our mission college grew from a small seed until it is now a thrifty tree, and has produced many excellent fruits. We have now fairly entered upon the second stage in mission work. The type of Confucio-Christian helpers is passing away, and a younger, more vigorous company of men are taking their place, who

know the truths of Christianity and love them as cordially as do the missionaries themselves. We have not a few men among our trained native preachers who have studied in this college who are exceedingly interesting preachers. They are like Moody in the simple evangelistic directness of their teaching. They have not been very carefully instructed in Darwinian evolution, in Spencerian ethics, in the brotherhood of all religions, but they are walking Bible concordances, and know thoroughly well the ethics and the theology of Christ.

This college contains only professing Christian students. They are selected at the various stations from among other Christian students, and are first placed in the academic department of the college. After four years of study, if they make a good record in study and in deportment as young Christians, they are taken into the college for a further course of four years. Completing the college course they have three years of study in the theological school before going out to become teachers of their countrymen. We give these young men a good training in their own language and classical literature, about the equivalent of Latin and Greek in a Western college. They must know Confucianism to work among Confucianists. We find no tendency among students as a rule to make too much of their Confucian culture. I often have to warn them against the danger of looking too lightly upon the old teachings, to which they no longer trust as regulative in their lives. They must make Christianity supreme, but they must not slight the moral and religious ideas among their people, as it is exactly in these ideas that they are to plant the higher truths of Christian ethics and theology, rather of Christian faith and living.

These students are also pretty well trained in Western history, mathematics, geography, physics, astronomy, chemistry, the outlines of biology, physiology, zoölogy, etc. I magnify the importance of natural theology in our instruction as a help to revealed theology, and all the above studies are only departments in natural theology. We teach the students to see God in nature, and help them to become preachers to their countrymen of the living God who gives proof of himself in the heavens and the earth, in our capacities, our thoughts, our hopes, and our fears. Confucianism has blinded men's thoughts to the presence of God in nature, teaching that nature moves of itself, without thought or purpose; that it is not a personality, but deserves to be worshiped as a personality for all it has accomplished by its blind evolution!

But our best strength is given to Christian teaching. Our students learn to read their own language by memorizing portions of the Bible. Regular classes in Bible study run through the entire academic and collegiate course. The school has experienced several religious revivals, bringing the students to a deeper religious experience. Many of them are careful and prayerful Bible students, and are active in religious work. They have each year during the warm season a vacation of about four months when they return to their homes and engage in Christian work as they have opportunity. We have a vigorous and active Young Men's Christian Association, the first founded in China, which is doing an excellent work for the students and for the people in the villages round about. We believe we are succeeding in producing Christian workers of the right type, and shall appreciate help in this work from our friends in America.

LITTLE KOREA.

BY REV. J. H. PETTEE, OKAYAMA, JAPAN.

A BRIEF health trip the past summer away from Japan has given me a glimpse of the Peninsular Kingdom and impressed me with the duty of penning a few words in her behalf.

Korea has a magnificent but dangerous location. She is hemmed in by two seas and three far more restless lands. With a fine climate, fertile soil, ample and safe harbors, and inspiring scenery, hers is the promise of a grand future. She has a backbone of rugged mountains with much mineral marrow hid away in the segments. Just recently a gold craze has built up a new town of 40,000 people, some fifty miles back of Gensan. It is reported that an enterprising (or reckless) American has staked his all on the output of the new mine, and is likely within a few months to become a beggar, and perhaps a suicide or a multi-millionaire.

But beautiful for situation and her natural attractions as is Korea, she is the vilest of all civilized or semi-civilized countries. The huts (they cannot in decency be called houses) and streets of the native towns are filthy beyond expression. Dirt and dignity are the chief possessions of the large framed, fine looking, but inordinately lazy people. Their language is full of the most charming poetry and exalted conceptions. Philosophy is so common with them that some of its highest flights are depicted on the new postage stamps just coming into general use. Downtrodden as the people have been by centuries of corrupt officialdom, they still retain, to a remarkable degree, their self-respect and a most dignified demeanor. Foreign residents, especially missionaries, become very much attached to them. "Yes, we know their streets and houses are vile, but they themselves are so nice." And so they are, in their white linen clothes, their quaint hats, which being made of black hair or linen are a cross between a beaver and a broad-brimmed straw, their flowing sleeves, and their wadded stockings. As the nation is still in mourning for the murdered queen, who after all these months has not yet been officially buried, the hats worn this season are not black but white, that being the mourning color.

But my special purpose in writing is to call attention to the state and needs of missionary work in the little kingdom by the seas. We were delighted with what we saw and heard concerning the present progress and prospects of Christianity. There must be 1,000 baptized native Protestant Christians in all Korea to-day, of whom fully one quarter have been gathered in during the past year. The Presbyterian work is going ahead most rapidly just at present, with the Methodists in second place and the Episcopalians third. As is well known, our American Board has no work there. During the past few months some twenty small churches have been organized at different points in the interior by Koreans themselves, and we were pleased to note a movement toward self-support that is highly encouraging. The mission grant for drugs to one Presbyterian hospital was reduced last year from $1,000 to $250, the Koreans themselves actually paying in over $700 for medicines. At the same hospital 1,500 tracts are sold every twelve months. At another place one Korean Christian, who had just enough

property to support himself in idleness, has gone to work, and last year contributed over $50 to various charities.

Missionaries are welcomed almost everywhere, and the nation is waking from its sleep of centuries. A normal school has been opened in Seoul, showing that even the government is aroused to the need of modern educational methods. One railroad is under construction, domestic mails are already running, and the international service will be put into operation by the end of 1897. Several Russian officers have been engaged to drill Korean soldiers, and there is a strong, rising tide of national feeling. The red blood of a new and higher life is coursing through the veins of this old hermit nation. Protestant missionaries are looked upon as the best friends of the people in this time of change. They are worthy of all the confidence given them, and are doing their best to fill the large place which is theirs at this stage of the nation's development. In a word, this is the golden time for strong missionary service in Korea. One stroke now will count for ten a few years hence.

I have two suggestions to offer. First, that, as members of the wide Christian Church, we give the missionary fraternity in Korea a very large place in our prayers and sympathy the coming year. Those Boards that are already in the field should be sustained at any cost. However much they may be forced to contract elsewhere, they should not retrench in Korea to-day. Nay, rather, they should enlarge and push their work. In my judgment the American Board is *not* called upon at this late day to enter the field. That question was decided once for all a dozen years ago, when one of its Japan missionaries begged for the privilege of opening a mission there. But are we not called to do a little something, say, for our Presbyterian friends upon whom so much of the burden falls in these hard times? In a sense they are our substitutes in the Peninsular Kingdom, and we should deem it a privilege to stand by them in every possible manner.

And my second suggestion is that some Board — or several Boards combined — should do something in behalf of the thousands of Japanese living at the half dozen open ports in Korea. One missionary, either with or without a Japanese associate, might be sent over there for three months of the year at a slight expense, and if the experiment justified itself, something of a more permanent nature be attempted later. Perhaps here again ours is not the denomination to lead off, and yet several *Kumi-ai* Christians are living there, and if the work is to be an interdenominational one, none could serve better than we as a rallying centre. Little Korea needs every possible help at this time. Cannot this much be done for her in addition to the agencies for good already at work there?

"NEW MEASURES AND NEW MEN."

BY REV. GEORGE F. HERRICK, D.D., CONSTANTINOPLE.

We frequently observe, coming from influential quarters, the call for "new methods and new measures and new men" to meet the "crisis in missions." I am aware that any word of *caveat* from an old missionary will be received with a smile, — we will not say what sort of a smile, — and that, at best, whatever he may say will be discounted ninety-nine per cent. We cheerfully accept this, and

are content with one per cent, and we will address ourselves to the one auditor out of the hundred we would like to reach.

As regards the foreign missionary work, we observe that, just now, while some of our home pastors and home churches have become pessimists, all missionaries of experience are optimists. A curious fact, is it not? A decade ago some men dreamed — and told their dream — of evangelizing the world before this century should close. You must allow an old missionary to smile at that. How impatient multitudes of people became with General Grant in the autumn of 1864, and how many shrewd new devices were proposed to end the war! Grant said, "I know of no way to end the war except to beat the armies opposed to us." It might take several periods of three months each, but that was the way to do it, and the way it was done. I know of no other way to meet the mighty forces opposed to the spiritual kingdom of our Lord Jesus Christ. It looks to an old missionary as if our home churches generally have regarded the missionary work as a holiday parade. They look to their young missionaries to "enthuse" them, or they "*won't play.*"

Go back eighty years. How firm then, how absolute, how undisputed the sway of "the prince of this world" over almost all Asia and Africa! Come down forty years. We see a considerable number of missionaries in India and in Turkey, a few on the very edge, the fringed border, of China, none in Japan. How were they regarded by the great of this world? In some cases with a gracious and condescending patronage, but generally with high-toned contempt. The "god of this world" seemed in no way anxious concerning the integrity or the permanence of his dominion over men. But the missionaries were men of faith, and those who sent them forth were men of faith; and they were content to fill a little place, and believed that in due time the God they served would be glorified on the earth where his own Son lived and died in order to save men.

Did the home churches expect systems of religion hoary with the life of centuries, holding hundreds of millions of men in ignorant but absolute bondage, and welded to a system of morals that applauds lying, gives lust the largest license, and condones murder even of the innocent, *for the faith*, — systems with which are inseparably bound up all the visible and tangible interests of all their devotees, — systems vitally joined to the civil power, and absolutely controlling all the movements of human society, — did sane men expect such systems to yield their grip on their devotees, to say nothing of abdicating their dominion, without contests and overturnings, setbacks and reverses, and renewed assaults, sustained with unflinching courage from year to year, and from age to age, before the kingdoms of this world shall become the kingdom of our Lord and of his Christ?

What is the meaning of the disappointment met with in Japan? What is the significance of the tremendous storm which has overtaken evangelical Christianity in Turkey? Is it not this, that the work undertaken *has taken hold;* the onset against sin has shaken the strongholds of error beyond what we were prepared for? Imperial powers have turned their jealous, hostile gaze upon every missionary in Turkey. They have proscribed him; unfriendly emissaries have dogged his steps. Constant efforts have been made to misinterpret his conduct, and so put him in the wrong. Stupendous lies concerning him have been told, believed,

and widely published. Repeated attempts have been made, in defiance of treaty obligations, to drive him from the country. American property in many places has been wantonly destroyed, even the United States government representative judged it necessary for the missionaries to retire, for a time at least, from the country. Yes, a terrible storm has swept over us. We will not claim that while in the midst of the storm we were never afraid. Alas! we may have to confess that we did sometimes tremble for the ark of God. *That* storm is past; what is left? Everything is left. Souls have gone swiftly to their rest with God. Some wood, hay, and stubble have been burned; but we stand amazed and awed to see how little there was of this compared with the gold, silver, and precious stones that still hold their place in the building of God. The churches remain, the congregations are fuller than ever, the schools of all grades more crowded, and some thousands of orphans are sheltered, fed, clothed, and taught under our care. Book sales are this year increasing.

If the Christians of the United States fail to furnish their missionaries straw with which to make bricks, then, if the weaker flesh will only for a while support the willing spirit, they mean to "make bricks and burn them thoroughly" without straw. The work now done, especially in the department of instruction, with native colaborers at our side, is many fold what it was even twenty years ago, and it is no longer done in a corner, but is, with no seeking of ours, the observed of all observers. Everything we do is known in the king's bedchamber. All the better if it gets reported right.

As to Japan, that self-conscious people over on the other side of Asia, the whole nation seems to have gone to college, and to have reached sophomore year. Were not we also sophomores once? Cannot we be patient, and wait and pray and believe that God's work will greatly prosper there in the near future? Do faith and prayer accomplish less now than a score of years ago? Try them and see. And as to the methods adopted hitherto, God's word preached and taught, everywhere and at all seasons, in faith, patience, prayer, do they need changing? Not counting our lives dear to ourselves, we have held on, and held out, and some of us have held well-nigh through, — nearing life's goal. We are not nervous over the delay of great results; we are content to do little things for God, to help bring one hour nearer the day when a redeemed world shall unitedly shout, "The Lord God omnipotent reigneth!"

Letters from the Missions.

Mexican Mission.

A VACATION TRIP.

MR. WRIGHT, of El Paso, sends an interesting letter describing an evangelistic tour through the north central portion of the State of Chihuahua. Writing September 10, he says: —

"Our outfit consisted of a wagon with two horses and two saddle horses, a baby organ, a magic lantern with slides illustrating the life of Christ and others, with good gospel hymns and music, a 10 x 12 tent, and the necessary cooking utensils and food. The company was made up of Florentino Piña, a valued colporter, two students from the Training School, both good singers and able to play the organ, myself, and son of five years of age.

"Our method of work was to visit the towns and groups of ranches wherever a congregation could be gathered, call upon the principal municipal authority of the place to advise him of our plans and secure, through his influence if possible, the schoolhouse or some suitable room for the services; then visit all the houses to invite the people to the services, distribute tracts and sell Bibles and religious books. I had secured a list of these authorities and a personal recommendation from the *jefe politico*, under whom politically the whole district is, and this was a great help, as during the whole journey we secured suitable rooms in every town without a cent of expense.

"This is not a thickly populated State, and we were obliged to travel long distances between towns, from twenty to fifty miles; the whole time for the wagon trip was thirty-nine days, during which we traveled over 360 miles, visited ten towns, held thirty public services, with a total attendance of 1,915 people. Of these towns only four have had any evangelical work, and by far the greater part of those who attended had never before entered an evangelical service. Many tracts were distributed, and a good number of Bibles and other books sold. The people listened with the best attention to all that was said, and the rooms were usually as full as they would hold, and many stood at the doors and windows to see and listen.

"But I would not have you infer that there was no opposition to all this. On the contrary, we found the people warned against us in every place that we visited. Many would tear the tracts up in our very faces, and use the most insulting language to us. In one place one of the students discovered that a young man was preceding him along the street, calling at every house and warning the inmates that a 'Protestant devil' was coming with papers to give away which should either be refused, or received and burned immediately. Another one was explaining about the magic lantern views in one house and inviting them to attend, and as he was about to leave handed them some tracts. A woman immediately exclaimed, 'Ah! Now I know who you are. The priest has told us to take care not to receive any papers that were given away, because they are all Protestant and condemned. You must be a Protestant because you give away papers.'"

THE INDIANS. — BATOPILAS.

At Guerrero a change was made from the wagon to horseback, because of the mountain trip to Batopilas. Of this region Mr. Wright says: —

"While the section through which we passed is, perhaps, more populated than that we had already traversed, we could do nothing whatever along the road in gospel work, for they are all Indians, of the Tarahumare tribe, with very little knowledge of the Spanish language, and their own not reduced to writing. They are an extremely retiring tribe, living largely in caves, often being true cliff-dwellers, seldom coming out into sight of the traveler, and always leaving their houses to hide near by if any one approaches. One may take freely of corn or other edibles which he may find there if he put its value in a split stick, leaving it stuck into the ground near the door; but if he omit this little formality it may go hard with him afterward at some point along the road! They are famous runners, are peaceable, living on the corn, beans, and potatoes which they cultivate, and have few vices except the almost universal one of drunkenness from the 'tezguino,' which they make from corn. A part of the way on our return we left the main road in order to visit Bocoyna, and secured Indian guides for two days, with whom we were able to get along very well with the rather limited vocabulary of five words: corn, road, water, hunger, and *pinole* (parched corn ground into a meal, much used by the Indians).

"We held meetings for eight days in Batopilas, with excellent results, and at the close I received six persons to the church, making a total membership of twenty-eight, and there are some twelve more candidates to be received later.

The preacher there, my former student and later assistant in the Training School, has done good work, and Miss Burris' school has helped much in the church. Miss Burris had gone to Sinaloa before I arrived, and was detained there by chills and fever, so that I did not see her at all, but I looked up a suitable house for the school for the next year.

"In all this journeying of about 500 miles in wagon and buggy, 400 on horseback, and 600 by railroad, we have had continual blessings from the Lord, and have learned new lessons of faith in him for everyday needs. In spite of hard work, poor food, bad roads, and a month of almost daily rainstorms, through which we traveled right along, I have enjoyed the trip, and am grateful for the privilege of such work. But through it all the constant question occurs, 'Why do we not develop these wonderfully open and promising places?' The only answer that can be made is that there are no funds to carry on the work. Many of the places are even calling for preachers, but we cannot send them, for we cannot support them; nor is it a possible thing for the work to be self-supporting from the first. Give this field a chance to develop and it will surprise you with its progress."

West Central African Mission.

YOUNG EVANGELISTS.

MR. CURRIE writes from Chisamba of the zeal with which some of their young converts are engaging in evangelical work: —

"Two weeks ago one of our youngest boys, who has not yet been admitted to church fellowship, went to see his uncle. The night before he left he came to know whether he might explain 'the words' if his uncle — a large chief — should ask him. I told him yes, of course; but he should speak with the respect due to a father, not scold, or find fault, or chide them; but take a lesson he had learned well himself and explain it with proper humility. He said he would carry his Gospel of Luke with him, for it contained some lessons he had been thinking of a long time. So the boy, perhaps fourteen years old, started, promising to come back and let me know what he did; and being assured that he would be remembered in our prayers. He came back two days before his vacation was over, having been absent eight days.

"He reported as follows. The first night the chief said: 'You always read and sing at the white man's before you go to sleep. Do so to-night. We want to hear. We do not know the words. We cannot read. You are learning. Now read to us;' and he called his young people. The boy chose the temptation of Christ in the wilderness. He explained it in a style largely his own: 'Christ was led by the devil. You are all being led by some one. If a man tells his son to go and steal, he is giving bad advice and the devil is leading him. If he advises him to do good, the Spirit of God is with him. You say when you start on a journey, may God take care of me. When you come back you say your fetish has preserved you. Now, fathers, this is not right. If God takes care of you when you are away from home, you ought to give him credit. The devil tempts us and makes us all do wrong, but he never could make Christ. We ought to all follow Christ; and much more.' When he got through, the chief said he understood and took up the boy's discourse and explained it to the people. Thus was closed every day of the boy's visit to his uncle. If the hearts of our boys are burdened with a desire to preach the 'good words' to their own people, the future of the kingdom of Christ in this country is assured."

East Central African Mission.

WORK FOR WOMEN.

THE health report from this mission is good. Mr. Wilder has been living at the new station, Chikore, where there seemed to be a large number of people who can be reached by direct evangelistic work. Miss Gilson writes from Mt. Silinda: —

"For the past five months kraal visitation has been systematically carried on by

the wives of the missionaries at Mt. Silinda, assisted by the Zulu women. It was thought that the time had come when an effort should be made to have the women come to the station. It was very encouraging that eighteen responded to the first call for a meeting. It is the plan to hold this meeting every Wednesday afternoon.

"Myadu, one of the Zulu evangelists, visited the Lowlands last month to do evangelistic work, and to assist Mr. Bates in forwarding the mission goods. He returned last week and reports much interest among the people there. The boys who have been taught at Mt. Silinda have done a truly remarkable work at their homes. Of the eight Lowlanders who left us last January, just after uniting with the church, all but one have now returned to again enter the school, and with them eight others, of whom four have never been here before. We are especially glad to receive the first girl from that region, a child of about eleven years of age."

Western Turkey Mission.

TOURING. — CROWDED SCHOOLS.

Miss Willard, of Marsovan, writing October 6, reports the experiences of the past summer, during which she enjoyed several tours. Concerning them she says:

"Life on a tour is too new not to be exceedingly interesting to me. The salutations by the way, the coming out of friends to meet us, our reception by our hosts, the seat on the floor by the little round table, with a wooden or tin spoon with which to dip into the common dish, the long conference in the evening, sitting on the floor (or perhaps even a chair) with the cross-legged, fezzed brethren who are perhaps in unity, or perhaps at enmity with each other, — all this and much more makes touring *interesting;* but the real satisfaction comes from the personal work which they are so ready to receive."

Of the schools Miss Willard says: —

"The summer vacation is past and the work of the new year is fairly begun. It seems as if everything about us in the visible parts of our work were bursting with life and struggling to push out and expand. Students from all directions are anxious to come to us, and are coming. The new theological class begins its work with six men who are believed to be unusually earnest Christians. The college is overcrowded, having more students than ever before, and in the Girls' School the new dormitory is just in time to accommodate our increase of boarders. The city church is no longer large enough to receive all who wish to attend the Protestant service, and it has become necessary to provide a service in the college for part of our students and orphans. We wonder and worship as we see the growth of the work attended by the necessary increase of the force of workers."

Miss Willard concludes her letter by saying: —

"The joy in service and the inspiration of increasing demands and opportunities are among the 'hundred-fold.'"

Marathi Mission.

METHODS OF RELIEF WORK.

Mrs. Sibley, of Wai, reports the forms of famine relief in which they are engaged:

"Since October last, when grain came suddenly up to famine prices, we have sought to do what we could to allay the distress, and this, in addition to usual work, has taken much time and thought. Several small sums from various friends, and larger sums from or through our Board and from the *Christian Herald*, have been great boons to us. To see the suffering and not be able to help would be a burden hard to bear. We praise our God for his great goodness in inclining the hearts of his people to help lift this burden.

"After our return from the hills, early in June, so many poor people came to us, without food and with almost no clothing, and with no means of earning anything, that we felt that some work must be found that would enable them to earn something till the new grain could be reaped. In seeking guidance, we remembered that the black rock just below the surface in our

mission compound prevented the growth of trees. We accordingly set the stronger of the men to digging out the rocks, and the weaker men and women and children to bringing earth, in baskets on their heads, to fill up the holes. A few masons, unable to get work at the usual high price given to masons, have been glad to come and work for three annas a day, and dress the stones into shape for building purposes, and so the work of digging and filling has gone on, giving work to from 250 to 300 people for three months past. We hope to be able to continue the work for another two months, when the looked-for better times will enable others to give work to many of them. All of these work people were weak, and many almost ill, from having been without sufficient food for several months, and it was necessary to apportion the work according to their strength, and to nurse the sick ones till they were able to work. One woman died suddenly from cholera and two men from other troubles, but the others have greatly improved under the regular daily food, and are now strong and well.

"There is a daily service for these work people just before the evening pay hour, conducted by the pastor or by the Bible-reader, and they listen attentively and with much interest. Aside from these who have been provided with work, there have been many aged and infirm to whom grain and clothing have been supplied; and to each of these, or to groups of them at a time, as they may come, have we told the wondrous story of life through Him who died and rose again. Many of the cases have been so sad and heartrending that it has been more than ever sweet to tell them of the Comforter and of the Father's love and power.

"The anxiously looked for rain has fallen in many needy parts, and the prospects of a good fall crop are much more cheerful; and though the early crops are an entire failure in some large districts, good fall crops will greatly relieve the hard times. The early rains in this district have been more favorable, and some of the early crops are turning out well, but as the grain and many of the fields are in the hands of traders, the price of grain is quite as high as in the less favored districts. The government has done much to relieve the distress, but it has not been possible for the government to do all, and the (about) 600 people whom our Father has given us the privilege of helping must have suffered terribly and many died without the work and food and clothing and blankets supplied. Our heart's prayer to God is that he will bless all to the winning of these souls to himself. After these people return to their homes and villages again we hope to visit them there and tell them more of him.

"Surely great spiritual blessings must follow this sore time of India's chastening. Famine and plague, war and sedition, are her portion this year, and the end is not yet. Our pastor, preacher, Bible-reader, and teachers have experienced new spiritual blessings to themselves as they have gone on with their work."

Madura Mission.

A CHRISTIAN ENDEAVOR CONVENTION AND PARADE.

UNDER date of September 29, Mr. Wallace writes from Madura city: —

"The September meeting is just over, and gave us good opportunity of meeting the missionaries from the out-stations and all the native helpers. On the day of the Christian Endeavor Convention we had a big parade, with about 1,000 native Christians in line. The procession was headed by a detachment of the Madura police, followed by the Christian Endeavor banner, and one of the native pastors and myself on horseback. Then came a band hired for the occasion, more banners, and the different societies in order, followed by carriages containing the ladies. It made a very fine showing. As we passed the principal squares and bazaars the procession halted, and a mighty chorus of 1,000 voices rose in song. 'Onward, Christian Soldiers,' 'Hold the Fort,' and some of the Tamil lyrics were sung on the way.

In the evening a concert was given, and some really fine singing was heard from Tamil voices. One little fellow, about nine years old, sang in English, very beautifully, 'I have heard of a Saviour's Love.'"

THE STUDENTS AT MADURA HIGH SCHOOL.

"I wish to tell you a little about my school. I do not know the boys very well, but on Sundays, especially, I try to meet them personally and gain some influence over them. Last Sunday I had what seemed to me an especial answer to prayer. I went into the school at four P.M. feeling rather tired, and as I sat through the opening exercises, watching the curious faces of my boys, I was praying earnestly to God to enable me to reach them with the word of life and lead them to Christ. The lesson was a review of the life of Paul, so I had every boy tell what he had learned from Paul and what was his own personal faith. There were seventeen boys in the class; two were Christians, two Mohammedans, three Vishnuites, and ten Sivites, including eight Brahmans. One boy said he did not know anything about Paul; he had not read the Bible, and his own faith was Theism. A Mohammedan boy said, 'I believe there is a God.' Another said, 'Let every nation stick to its own religion; that is most suitable.' He said there is only one God, but he has revealed himself differently to every nation. After they had all spoken, I answered that India had learned that there is only one science, and had discarded her old Vedic science for the modern science that has come through Western nations. I tried to show them that among many religions there is one true religion, though there may be elements of truth in all, and that it would be folly for Hottentots and Kaffres and other heathen-nations to rest satisfied in the poor religion of their ancestors, when a better faith was revealed to them.

"When the school was dismissed, one boy, a fine-looking Brahman, came to me and said he wanted to come to my house and learn of me. Surely I felt my prayer was answered. Here was a Brahman boy inquiring the way! As I talked with him, about a dozen other boys gathered around. I gave as strong personal testimony as I could to the saving grace of Jesus Christ, and bade them all salaam. I felt that I had received a great answer to my prayer, and that in some small way I was following in the footsteps of Christ, gathering disciples about me. Who can say there may not be among these bright fellows in the high school a Peter or a Paul to carry the gospel throughout India?

"There are 249 boys in the school, and it alone offers a fine field of labor. Among these all there are only two Christians. As soon as I am able to give my whole time to the school, I hope to double the number of boys and to raise the school to the rank of a college. At present I have to curb my interest in the work in order to succeed in Tamil."

Foochow Mission.

CHEERING ITEMS.

MR. BEARD writes of the examination of the seventeen theological students connected with the Seminary, showing that good work had been done by nearly all the number. He says: —

"The most perfect harmony has prevailed among the students. The only trouble that I have been called on to right was the urgent and frequent calls from churches and chapels for the services of the students to help in conducting meetings. I was obliged to limit this to one evening a week for each student. This of course was refusing opportunities for doing Christian work, and of the most valuable kind, but it could not be helped.

"Two interesting items of news came to me not long since. The literati have petitioned the officials of Foochow to prohibit the practice of foot binding. The petition has been read by the viceroy, and he is pleased with it.

"The officials of Foochow have appointed eighty men — forty in the city and forty in the suburbs — to clean the streets.

This is the first time Foochow has ever known such an appointment. These men are at work. This is the result of the work of Mr. Ding Ming Wong, myself, and several of the literati a year ago. We petitioned the officials to give the literati of the suburbs authority to form a street-cleaning corporation. The petition got as far as the prefect. He asked, 'How much is there in it for me?' On being informed that it was not 'eat rice business,' he tabled the petition. Nothing more was heard till the men were seen this summer cleaning the streets. The bread cast upon the waters returned."

South China Mission.

OUT-STATION WORK.

UNDER date of September 22, Dr. Hager writes from Hong Kong of another visit paid to the stations in the interior, during which he had varied experiences: —

"At Hoi In the work is slowly but steadily advancing, and some fifty souls have been baptized since the commencement of the station, eleven years ago. Six adults were received into the church, one of them being a Chinese doctor who has a good reputation in this region for his medical skill. Various expedients were tried by his friends in order to prevent his being present at our service, but all their little schemes failed completely. Another was the wife of our helper, who has waited ten long years for her conversion. Again and again he has told her that he could not preach any longer if she would not accept the truth, but it was not until my last visit that she finally promised to be a Christian, and then only after a night of prayer, intermingled with tears, by her husband and children. The visit of two Bible-women into this region has aroused much interest, though no immediate fruit has appeared. I had expected more from their visit, but the Chinese women are exceedingly fickle, and although many promised to forsake all for Christ, yet when it came to the point of deciding openly for the truth, their courage failed them. One man and his wife fully expected to identify themselves with the Christian church, yet when their oldest son was taken sick, the wife and mother could not forbear to burn incense to the gods, because her neighbors told her that this would make the son well again. Let us hope that this is only a temporary relapse into the sin of idolatry.

"Our Quonghoi station maintains its own, and it was here that two adults confessed their faith in Christ, one of them being a member of a firm that carries on its business without an idol shrine in its store. The firm does a large business, and I trust that the prestige thus gained will break down the notion that it is degrading to become a Christian. Another member of the same firm wished to join us, but he was necessarily absent on business.

"Our Hoi Han Fan station has not made much advance, though one was received into the church, and there is a spirit of inquiry among some of the people.

"Our Ngau Mi Shan station is steadily growing in numbers and influence, and I had the pleasure of baptizing three adults. Our service was attended by some thirty-two Christians and twice as many non-Christians. The chapel was literally packed through the entire service. Never before has such a large concourse of Christians gathered here, and the impression made was favorable on the outsiders. Some seem to be on the point of giving up all for Christ."

North China Mission.

A PROMISING OUTLOOK.

DR. SMITH, of Pang-Chuang, writes under date of August 25: —

"I have just returned from a half month's tour to several out-stations to the south. The outlook in Hsia Chin and in Kao T'ang is especially promising on account of the many intelligent men who have become interested, a somewhat unusual thing hitherto. The stereopticon was displayed for three nights in Hsia Chin city to great crowds, the explanations being given mainly by returned

T'ung-cho school boys. In three villages it was also shown for the first time to enormous numbers.

"In Kuan Chuang, and in other places also, there are serious difficulties from the unworthy conduct of some who have been for a long time in connection with the church, but are only, in the expressive phrase of the Chinese, 'half-melted.' Nine opium smokers from that region were 'reformed' here last spring, but most of them have relapsed to some extent, and we never expect to find that charity that believeth all things exercised toward such. Whether the man takes up his pipe or not, others will say and think that he does. Nevertheless we have great faith in general principles and in the word of the Lord, which is not void. The father of one of the Kuan Chuang school boys seems to have abandoned both opium and gambling, and is living a wholly new life. On the other hand, a brother of a helper there has relapsed twice after having 'reformed,' and now has insulted an idol in a temple near his home, almost bringing on himself serious punishment, and all for nothing. When we inquire what they do preposterous things for, they often reply in what appears to be a manner of frank simplicity, 'Not on account of any cause!'

"We had a general meeting at Ho Chia T'un, where we had fifty-five communicants present, perhaps the largest number at any single out-station. Several were baptized and others taken on probation.

"A man now on probation in a village near Kao T'ang is the nearest approach to a rich man we have. He has 400 Chinese acres and is a generous and open-hearted man, of whom all speak well; a type of character not too common. He came here in the spring and stayed fifty days, and will be here again in the autumn. His 'yard brother,' from the same village, is about six feet three, and a military graduate of last year. He was in the Yamen employ, but was dropped just in time to abandon his gambling life and become a Christian. He had the best memory and some other qualities of any man we have known in that district, and we have been trying for six years to get him. Now he is wholly reformed, and has been chosen to go to the theological class this autumn. I trust the Lord has a great work for this man to do. We had about eighty at the general meeting at Kao T'ang, one baptized and several received on probation. The opening in the Ch'ih P'ing district, to the south of these, we are following up with persistence, and have met with the friendliest reception thus far."

Japan Mission.

THE HOKKAIDO.

MR. ROWLAND, who is now stationed at Sapporo, writes of a gathering of the pastors and evangelists of the Hokkaido, held at Sapporo early in September, which proved of great value. Mr. Rowland writes: —

"During the sessions Dr. Gordon gave a series of four lectures on the 'Study of the Prophets,' and Dr. DeForest gave one each on 'The Church' and on 'Philippians.' All the lectures were interesting and helpful. The young men from the distant places, largely out of contact with the Christian world, and away from opportunities for such helps, were especially interested in them and helped by them. There were reports from the different parts of the field given with some detail. These reports touched on both encouraging and discouraging phases of the work, successes and failures.

"Besides the lectures and reports there were some live subjects taken up for discussion, such as 'How to preach the gospel to the common people.' The men are trying different methods, feeling their way along and earnestly thinking of the best methods. They do not preach abstruse doctrines, such as the Trinity. They preach the *thing* but not the name.

"One man, Sugiura of Nemuro, is trying these days to use his own experiences largely to illustrate the Christian life to his hearers. And he has had some remarkable experiences in his own soul life. 'How to enlarge the work in Hokkaido'

was another subject. Some of the men feel that what is being done now is only child's play. They decided to make a representation to the Board, which will doubtless be sent you before long. That will speak for itself when you see it.

"I asked two of the men to write out briefly what they thought of the meetings. One man likened it to the Nara meeting, held at the time of the visit of the Deputation, and spoke of it as a revival, saying it would go down in the history of Christian work in Hokkaido as an important meeting. This man was probably the oldest man in years and in experience among our Japanese associates, a man of deep piety and sober judgment.

"The work of Dr. DeForest and Dr. Gordon in the field before the meetings was most encouraging. They both got out unusually large audiences in several places, greatly to the delight of the local Christians.

"Hitherto the Sapporo church has met in the pastor's house. Lately the Methodist brethren have built a new church, so our people bought and repaired the Methodist meeting-house at an expense of some 285 yen, and moved into it with great rejoicing, September 5, *free from debt*. Over 200 yen were raised by the Japanese themselves. You'll remember that June 19 Iwamizawa dedicated a little church that cost some 220 yen, also *free from debt*. I pride myself just a little that I set my face steadily against going into debt in the first case. Now the people of both places are even more jubilant than we are over it. The Sapporo church would hardly have gone into debt any way. They have some good business men in the church.

"Dr. DeForest thinks the time is ripe for a revival. I am sure that it is time for a steady pull all along the line, a long pull, and a pull altogether. But how insufficient we are for the work that is opening! This is a great island, and we touch it only here and there. It is 150 miles and more between Nemuro and Urokawa, and no work between these places; 125 miles from Urokawa to Sapporo, and nothing between; and nearly 200 miles to Immanuel, with only the slightest hold in one intermediate town. This Ishikori valley is near at hand, and has railroad communication. But it is populous, and our force is nothing like an adequate force for the field and the opportunity. But God can save with a Gideon's band as well as with a mighty host."

Notes from the Wide Field.

NORTH AMERICA.

THE ESKIMOS. — No missionary work with which we are acquainted calls for greater self-sacrifice than that in behalf of the Eskimo of North America. The English Church Missionary Society has a mission at Blacklead Island, on Cumberland Bay, which is above the sixty-fifth degree of north latitude. The face of the country shows nothing except barren granite rocks. On the shortest day of winter the sun is just visible for a few minutes. The winter is intensely cold and stormy. Rev. Mr. Peck and Mr. Parker, who went there in 1895, took provisions for two years. Though it was in the month of August, the "pack" of ice, which is said to have been a hundred miles in extent, detained the little brig from reaching Blacklead Island for several days. A house eighteen feet by twelve was built, and made a fit dwelling for an arctic winter. The confidence of the Eskimos was gained, and the children came gladly for instruction. It was not long before there were thirty who could read and who had a fair knowledge of scriptural history. The message of the gospel evidently met the needs of these people who lead lives of such utter blankness. One woman said, "Yes, let us hear something better, something more satisfying than we have hitherto heard."

The need of a place of worship was soon felt, and inasmuch as there were no trees

there or other vegetation, a house was constructed with supports of whalebone and covered with dried sealskins, forty of which were sewed together and stretched on the frame. Old provision boxes and some boards were used for seats, and two lamps were hung from the roof. This tabernacle had a singular ending, for it was eaten up by dogs. A storm, accompanied by fifty degrees of frost, prevented the catch of seals, and the Eskimos had not food enough for themselves, much less for their dogs. These dogs broke through the snow walls one day and got hold of the sealskin tabernacle and ravenously devoured it. Afterward, as there was nothing else to assemble in, a circular wall of snow about six feet high was built to keep out the piercing winds. The seats were made of square blocks of snow placed close to the wall. Mr. Peck writes: "Our service consisted of hymns, prayer, and then I told them some simple Scripture truths. What a strange sight, these walls of snow with nothing above us in that upward direction but the blue heavens! Surely the angels of God might look down on such a gathering with wonder and joy!"

On the twenty-eighth of May, 1896, Mr. Peck wrote: "There is really no night here now; the sun shines about eighteen hours out of the twenty-four, and the twilight seems to me almost as light as the other portion of the day." At another time he speaks of the arctic cold, though so intense, as not their greatest trial: "What one does feel is the sense of utter loneliness and desire to hear something, at least, of the loved ones far away and hungering for some fresh mental food to break the monotony of one's surroundings. Perhaps these factors, through the grace of God, make one's spiritual experiences all the more really deep. One seems at times specially to live in contact with the heavenly powers. Faith is strengthened by the felt need of the Saviour's presence and help, and I continually realized in our arctic home the wonderful sustaining and uplifting power." As yet, of course, the fruits of this mission are not large, but this self-denying missionary sees many things to encourage him in his expectation that the people whom he is seeking to reach will come under the saving power of the gospel. Mr. Peck's associate, Mr. Parker, who labored for nearly two years with him, was drowned about a year ago, leaving the heroic missionary alone.

The Indians of British Columbia. — An interesting account is given in *Awake*, a publication of the English Church Missionary Society, of the dedication and opening of a church at Aiyansh, in British Columbia, showing with what success this mission has been prosecuted among the native Indians of that region. Bands, called "Church Armies," came from different tribes, one of them 150 miles across the mountains. A procession was formed of the bands, and on reaching the church, after the reading of a portion of Scripture and a prayer and some words addressed to the people, the doors were thrown open for service in the name of the Triune God. The people filled the edifice completely. Their responses were amens and hallelujahs, "coming forth," as the missionary writes, "like a mighty wave breaking on the shore." The singing was specially interesting, and the missionary writes that "as the people praised God he saw many tears running down their tawny cheeks." The most striking incident of the dedication service was the collection, for which much preparation had been made. It had been given out that the offering would be for the payment of the workmen, and as during the progress of the building the cost had mounted from $500 to $700, and at last to $1,350, the missionary confesses that his faith began to tremble and he cried in anguish of soul, "Oh, my God, thou hast brought water out of the stony rock!" Yet it seemed to human view impossible that such a sum could be raised. The missionary writes: "The alms dish was the largest I ever saw, being two feet in diameter and of solid brass. It was borne down the main aisle, while offerings on each side were collected otherwise. When I came to receive it at the rails, I found I must set my back stiffly to take it. At that moment I felt like Peter when he found his boat filled with fishes." The amount was found to be $1,344.45, and so the building was paid for.

The best of it all was that, with slight exception, the contributions all came from the Indians. Then followed the communion service, and the missionary writes: "It was a soul-stirring sight to see the people coming up in streams and devoutly kneeling to receive the tokens of our blessed Lord's cross and passion, who a few years ago were a people 'without hope and without Christ,' in a world of darkness."

CHINA.

A Remarkable Christian. — Dr. Griffith John, of Hangkow, gives in the *Chronicle* of the London Society an account of Wei Teh-Yung, a preacher for many years, whom Dr. John calls "God's man to the people." Mr. Wei was in early life an inveterate gambler, and was on the broad way to destruction. Many years ago he was one of two men that came one wet morning to the chapel, where he learned of Jesus Christ as the omnipotent Saviour from sin, one who could save him from the opium habit, from gambling, and from every vice. From that day on he never missed the service, and after months of probation he was received as a member of the church. After his conversion he made it the grand business of his life to make known Christ to his countrymen. During the first year of his church membership he was the means of leading thirteen men to Christ. After he became evangelist, hundreds were baptized through his labors. His life was most blameless. The very sight of his implements of gambling gave him intense pain. His great power as a preacher came from his ability to say, as he often did, "Christ has saved me and therefore I know he can save you. He has delivered me from sin and he can deliver you. Believe! only believe." A vital article in his creed was, "I believe in the Holy Ghost." He was a man of great courage and faith, enduring persecution manfully, and always hoping for good results. Dr. John recalls a day when he himself was cruelly assaulted at Hiau Kan, and Mr. Wei displayed great courage, but some of the brethren were ready to give up all hope. One of them suggested, on the night after that assault, that the enemy had triumphed, and that the kingdom of God was driven out of Hiau Kan. Dr. John says it was worth going through all the perils of that day to see and hear Mr. Wei, as he looked at the old man who was disheartened, and "brought his fist down on the table with a heavy thud, and said, 'Brother, do you think this sort of thing can knock the kingdom of God into nothing? No, ten thousand times no.'" The story of such a noble life, ended by a triumphant death, gives great courage to the laborers in China.

AFRICA.

Livingstone's Grave. — The grave of David Livingstone, under the mpundu tree at Chitambo, has recently been visited by a Mr. Weatherley, who found the spot, though the tree is fast decaying, and there soon will be little to mark the spot where the heart of the dead hero was buried. The village of Chief Chitambo has been removed, and the chief himself has died and was buried under the same tree where Livingstone's heart reposes. Mr. Weatherley says, "To me Livingstone's grave in Westminster Abbey is nothing to the mpundu tree at Chitambo."

INDIA.

The Present Outlook. — The August number of *The Harvest Field*, a magazine which we prize most highly among our Indian exchanges, has a brief article on the present outlook which is so serious and thoughtful that we give some of its paragraphs here: "We are by no means pessimistic, but the outlook at the present time is the darkest we have known for twenty years. For months large areas have been suffering from famine. July should bring plenty of rain. The month has nearly passed away; but, while there has been the average rainfall in many parts of the empire, large tracts have received but little, and that is insufficient for purposes of cultivation. It was expected that the numbers on famine relief would have greatly decreased by this time. It is true that in some parts there has been a decrease; but in the South the numbers are

rapidly increasing. If the rains completely fail in those regions, famine of a severe kind will be with us for twelve months more, and the sums contributed will by no means meet the needs of the people. Even where rains have fallen in plenty, prices have risen rapidly of late, and the poorer classes are placed in severe straits to obtain the necessaries of life. Some means of relief for these must be devised. Throughout the South of India prices of food grains are nearly double the normal rates, and suffering is widespread. We write thus to remind our readers in the home lands that the end of the famine is not yet.

"We gladly chronicle the noble efforts made in England, America, and other lands to supply the needs of the people. The moneys that have been sent have gladdened many a missionary's heart; for he has thus been able to relieve distress and make the suffering sing aloud for joy. We especially commend the noble work of the *Christian Herald*, of New York. This paper has sent to India $30,000, for which it has made itself responsible. This money has been forwarded chiefly to American missionaries, who have thus been able to relieve a vast amount of suffering. The thanks of all missionaries are due to those who are striving thus nobly to relieve the distressed; and we trust that the knowledge that we are grateful will stimulate the churches to do yet more for the starving and homeless.

"Plague and pestilence are still at work in the land. It is true that in the centres of infection the mortality from plague had practically ceased; but there is a slight recrudescence of the plague in Bombay and other places. Ceaseless vigilance is necessary to stamp out the evil, and we believe the authorities will not rest till the plague is completely stayed. Cholera has broken out with severity in many places, and if it prevails amongst those weakened by famine, as is likely to be the case, the results will be fearful to contemplate. It is true that cholera is ever with us; but if it assumes a virulent epidemic form the worst results may be anticipated.

"Earthquakes have appeared to add to the desolations of plague, pestilence, and famine. Bengal and Assam have suffered severely. The places of worship and other buildings that have been injured are very numerous, though happily the loss of life has not been great, except in Assam, and there the deaths are not so numerous as it was at one time feared. Many missionary societies will be put to great expense to have their buildings repaired, or to provide new ones where the present ones have become unsafe. We are sure the sympathies of the churches will respond to any appeals that are made on behalf of mission buildings rendered unsafe or useless by this disaster. . . . We believe that out of these physical disturbances, racial animosities, and mental disquietude, there will be evolved, in the purposes of God, good, real and permanent, to the peoples of India. The outlook is gloomy as far as the eye of flesh can see; but to the eye of faith these evils are but steps in the path of progress; they are included in the all things that work together for good."

Missions to Lepers. — An impression prevails in some quarters that the most self-denying work in behalf of lepers has been done by Roman Catholics. This is not true. There is a society which is especially engaged in work among lepers in India and the East, which has now made its twenty-second annual report. From this report it appears that the efforts for these afflicted ones have been successful of late. The superintendent of one of the asylums of India writes: "I should like to go on and tell you more and more about these believers in Jesus Christ. Do you wonder that one's heart is drawn to love them, and to rejoice when we see them responding to the love of God in Christ Jesus? Their sad lot physically strains the cords of pity to breaking sometimes, but the music of rejoicing echoes through the heart when we see them receiving the Lord Jesus into their hearts, and so becoming inspired with hope, joy, and gladness." It is interesting to note that there are now over 1,000 professing Christians in the various asylums with which the mission is connected.

THE NEW HEBRIDES.

The Free Church of Scotland Monthly for October has an interesting *résumé* of the work within this group. A native pastor has been ordained on Aneityum. Futuna and Epi bid fair in no long time to be wholly Christian. There are most hopeful movements on South Santo and Tanna. Summing up the reports, the following may be given as the present condition of the Christian work at these islands: "There are now at work in this mission 256 teachers; 13,084 people are attending more or less regularly at Sabbath services; and 5,463 are attending the day schools; 207 adult baptisms and 142 Christian marriages were celebrated, and 231 were added to church membership; and there are now 239 candidates asking for baptism. Thirty-three teachers were settled during the year, and the total contributions for mission purposes were £884 3*s.*, amounting together to the sum of £1,308 9*s.* All the above figures are exclusive of the island of Efate, from which no returns were received."

Miscellany.

BIBLIOGRAPHICAL.

The Growth of the Kingdom of God. By Sidney L. Gulick, M.A., Missionary of the A. B. C. F. M., in Japan. New York, Chicago, and Toronto: F. H. Revell & Co. London: The Religious Tract Society.

This book, it seems to us, is sure to attract the attention of all students of the kingdom of God on earth. It has double interest to the readers of the *Missionary Herald* as coming from one of the missionaries of the American Board, who, while attending to the tasks of his peculiar mission in Japan, has yet kept in broad association with the facts relating to the progress of the kingdom. This volume has grown from a single address, first delivered to a company of Japanese students, into the successive chapters which are before us. It should be read with reference to the fact that it is an apologetic before the critical students of Japan, and asks for a study of the Christian religion. The problem with which the book begins is the old question whether the world is growing better or worse. It is refreshing to find one who without hesitation declares his belief that the kingdom of God is a constant growth, and that this generation surpasses all others in doing God's will. As the church and society cover ages in their growth, so comparisons which cover like periods are necessary to correct results. The author raises inquiries along four lines: growth in numbers, growth in understanding, growth in practice, and growth in influence. Wonderfully interesting charts accompany the text, illustrating this growth, contrasting one nation with another, Christian with non-Christian, and Protestant with Catholic, gathering up all the methods of practical work and missionary enterprise, and from these facts proving the great blessings which this kingdom confers upon its members. The chapters, not originally intended for the book, upon the growth of Christianity in England and the United States, are full of suggestion for the student of our own history. That knowledge and practice go together in our religion is made evident. The argument in favor of Christianity is convincing. The final chapter, on "The Significance of the Growth of Christianity," leads to the conclusion that Christian nations will be supreme because they have accepted the eternal truths of God. We turn away from this book with the consciousness that Jesus is holding a larger place than ever in this world, that his light is reflected further than ever, and that his kingdom is evermore progressive. The volume will surely attract attention. At some points it shows haste in preparation, yet it is always direct in thought. The table of contents is full, but an index would help the book greatly.

The Gist of Japan: The Islands, their People and Missions. By Rev. R. B. Peery, PH.D., of the Lutheran Mission in Japan. pp. 317. Price, $1.25. F. H. Revell Co.

In this volume Mr. Peery attempts what no other book has hitherto at-

tempted, namely, to cover in one volume the country, history, people, national characteristics, customs, and religions of Japan. To this is added, which is indeed the main body of the work, the history of Christianity in that country, and especially the work of modern Christian missions.

The author has succeeded in producing a very readable and instructive book which cannot fail to have a wide reading. In our judgment he might with profit have omitted the two chapters on the "Private Life of the Missionary," and "Methods of Work." The former is necessarily general, having no peculiar relations to the subject under discussion, and the latter would have greater value had the author, by a longer residence in that country, won the right to judge as to the best methods of prosecuting Christian work.

A Concise History of Missions. By Edwin Munsell Bliss, D.D., Editor of the Encyclopædia of Missions. New York: Fleming H. Revell Co. pp. 321. Price, 75c.

Nearly twenty years ago Dr. Theodore Christlieb, of Bonn, gave to the world a universal survey of Protestant foreign missions. His small volume was translated into several languages and was widely circulated. Dr. Bliss' book, which has just come from the press, seeks, as did Christlieb's, to give in the briefest compass the story of the development of the missionary idea from apostolic times to the present day, with some notice of the forces at work and the fields occupied. Nearly one third of the volume is devoted to a consideration of the methods by which the work has been prosecuted, taking up such topics as the organization of missions, the agencies employed, including the evangelistic, educational, medical, and publication branches of the work. The amount of information packed into this small volume is remarkable. The arrangement of the matter is excellent, and, so far as we have noticed, the statements are correct. Yet with such a vast field to survey, and in such brief space, details are out of the question. A photograph of a large congregation can, at best, show distinctly but few individuals, while if the photograph must be greatly reduced individuals are hardly discernible. From the necessities of the case the same is true of a work so condensed as this of Dr. Bliss. Yet it furnishes an admirable index to the history of world-wide missions, and those who study it will be well prepared for further investigation in this most interesting department of church history and Christian life.

BOOKS RECEIVED.

Ye Nexte Thynge. By Eleanor Amermam Sulphen. Fleming H. Revell Co. pp. 57. Price, 30c.

Walled In. A true story of Randall's Island. By William O. Stoddard. Illustrated. pp. 134. Price, 75c.

Nadya. A Tale of the Steppes. By Oliver M. Norris. pp. 256. Price, $1.25. New York: F. H. Revell Co.

Shall We Continue in Sin? By Arthur T. Pierson, D.D. Price, 75c. New York: F. H. Revell Co.

Practical Idealism. By William DeWitt Hyde, President of Bowdoin College. pp. 335. Price, $1.50. The Macmillan Co., 66 Fifth Ave., New York.

Notes for the Month.

SPECIAL TOPIC FOR PRAYER.

For the work of the Woman's Boards. With thanks for the development of this work within the past thirty years, and for the patient labors and heroic spirit of hundreds of missionary women in behalf of their sisters in unevangelized lands, let there be prayer that the fruits of this toil may be greatly increased; that the health and strength of these laborers may be preserved; and that their number may be multiplied.

ARRIVALS AT STATIONS.

September . At Benguella, West Africa, Rev. Wesley M. Stover and Mrs. Marion M. Webster.

September 28. At Smyrna, Miss Minnie B. Mills.
September 28. At Kōbe, Japan, Miss Gertrude Cozad.
October 2. At Tientsin, China, Rev. J. B. Thompson and Rev. Charles W. Price, of the Shansi Mission.
October 9. At Cesarea, Western Turkey, Rev. W. A. Farnsworth, D.D., and wife.
October 13. At Kōbe, Japan, Rev. Cyrus A. Clark and wife, and Miss Cora McCandlish.

ARRIVALS IN THE UNITED STATES.

October 21. At New York, Rev. Lyndon S. Crawford and wife, of the Western Turkey Mission
October 23. At New York, Miss Susan C. Hyde, of the Western Turkey Mission.
October 23. At New York, Rev. Samuel W. Howland, D.D., and wife, of the Ceylon Mission. This return was made necessary on account of the serious ill health of Mrs. Howland.
October 25. At Boston, Mrs. R. O. Ireland, of the Zulu Mission, and Miss Nancy Jones, of the East Central African Mission.

DEPARTURES.

September 4. From New York, Rev. F. E. Jeffery and wife, to rejoin the Madura Mission.
October 21. From San Francisco, Rev. George E. Albrecht and wife, and Miss Mary B. Daniels, returning to the Japan Mission.
October 30. From San Francisco, Rev. Wallace Taylor, M.D., returning to the Japan Mission.
November 3. From Boston, Rev. John S. Chandler and wife, returning to the Madura Mission.
November 13. From New York, Rev. Robert S. Stapleton, to join the Eastern Turkey Mission at Erzroom. Mr. Stapleton is the son of Rev. Robert Stapleton, of Ogden, Iowa; was graduated at Olivet College in 1894, and from Chicago Theological Seminary in 1897. Mrs. Stapleton, also a graduate of Olivet College, will complete her medical studies in the United States, and join her husband next year.

MARRIAGES.

August 11. Rev. Otis C. Olds, of the Mexican Mission, to Miss Helen Cattell.
October 30. At New York, by Rev. C. C. Creegan, D.D., Rev. Robert S. Stapleton and Miss Ida M. Salmond.

DEATHS.

October 10. At Providence, R. I., Rev. Thomas Laurie, D.D., missionary of the American Board in Persia and Syria from 1842–1846. (See page 496.)
October 30. At West Haven, Conn., of diphtheria, Mary E., daughter of Rev. and Mrs. Lyman P. Peet, of the Foochow Mission, aged 6 years 6 months. Almost her last words were: "I do not know what I shall be, but I know what I am. I am the daughter of a missionary and the granddaughter of a missionary."

Donations Received in October.

MAINE.

Bangor, Central ch.	45 00	
Bath, Cong. ch.	2 00	
Bar Mills, Cong. ch.	25	
Cornish, Cong. ch.	9 42	
Dennysville, Cong. ch.	20 31	
Groveville, Cong. ch.	3 75	
Hampden, 1st Cong. ch.	8 25	
Kenduskeag, Cong. ch., Member,	10 00	
Kennebunk, Union Cong. ch.	51 46	
Lovell, Friend of missions,	5 77	
Machias, Centre-st. Cong. ch.	8 31	
Oakland, Mr. and Mrs. Lyman K. Lee,	5 00	
Portland, Thank-offering,	10 00	
Rockland, Cong. ch.	42 53	
Sanford, Cong. ch.	8 00	
——, Friend,	5 00	235 05

NEW HAMPSHIRE.

Atkinson, Miss Abigail L. Page, to const. ALBERT PRESCOTT COLE, H. M.	50 00	
Bennington, Cong. ch.	8 00	
Colebrook, Cong. ch., 5; Miss Tilly Nickels, 5,	10 00	
Greenfield, Cong. ch.	5 50	
Hanover, Dartmouth College Cong. ch.	118 15	
Hinsdale, Cong. ch.	9 18	
Keene, E. A. Kingsbury,	12 00	
Nashua, Pilgrim ch.	119 72	
New London, E. Maynard,	5 00	
Orford, Cong. ch.	4 75	
Peterboro, Y. P. S. C. E. of Union Cong. ch., toward "Forward Movement," support Rev. J. H. Pettee,	10 00	
Pittsfield, Y. P. S. C. E., toward "Forward Movement," support Rev. J. H. Pettee,	10 00	
Raymond, Cong. ch.	12 00	
Wilton, 2d Cong. ch.	24 40	398 70
Legacies.—Exeter, Mrs. Anna W. Chadwick, add'l,		5 60
		404 30

VERMONT.

Bennington, 2d Cong. ch., Mrs. M. B. Kinsley and Miss Anna C. Park, 3 00
Brattleboro, Centre Cong. ch., 93.96; do., A friend, 5, 98 96
Brownington and Barton Landing, Cong. ch. 14 86
East Braintree and West Brookfield, Cong. ch. 4 20
Essex Junction, Cong. ch. 9 00
Ferrisburg, Cong. ch. 2 37
Highgate, Cong. ch. 4 00
Manchester, Samuel G. Cone, to const., with prev. dona., CLEMENT H. CONE, H. M. 50 00
No. Craftsbury, Cong. ch. 5 00
Royalton, 1st Cong. ch. 25 00
Salisbury, Cong. ch. 7 00
St. Johnsbury, Rev. C. F. Morse, 40 00
Sherburne, Cong. ch., 5; Friend, 5, 10 00
South Royalton, Cong. ch. 16 36
West Brattleboro, Cong. ch. 22 53
Windham Co., Friend, 100 00—412 28

Legacies. — Essex, Nathan Lathrop, by A. A. Slater, Trustee, 11 16

423 44

MASSACHUSETTS.

Abington, 1st Cong. ch. 7 51
Acton, Cong. ch. 10 00
Amesbury, Main-st. Cong. ch., toward support Rev. H. G. Bissell, 50 00
Ashland, Cong. ch. 20 00
Auburndale, Cong. ch. 576 27
Beverly, Dane-st. Cong. ch., Friend, 1 00
Berkley, 1st Cong. ch. 41 86
Boston, Y. P. S. C. E. of Park-st. ch., toward salary Rev. Jas. Smith, 100; do. of 2d ch., Dorchester, toward salary Dr. F. C. Wellman, 100; Trinity ch., Neponset, 38.10; Central ch., Jamaica Plain, 7; A friend, 200; M. N. T., to const. W. N. CRAFTS, H. M., "In memory of his father," 100; Y. P. S. C. E. of Boylston Cong. ch., for native helpers, Foochow, 25; H. S. Drew, toward support Rev. Dwight Goddard, 10; Sidney Gerhard, 5; Mrs. L. P. Kelley, 3; Friend, 1, 589 10
Boxford, Friend, 10 00
Brookline, Harvard Cong. ch., 155.84; Leyden Cong. ch., 98.35, 254 19
Cambridge, Prospect-st. Y. P. S. C. E., toward "Forward Movement," support Rev. E. S. Sanders, 10 00
Cambridgeport, Pilgrim Cong. ch., 69.43; 1st Cong. ch., 25.59, 95 02
Chelmsford, Central Cong. ch. 46 42
Chelsea, 3d Cong. ch. 17 67
Chicopee Falls, S. M. Cook, 20 00
Clinton, 1st Cong. Y. P. S. C. E., for "Forward Movement," support Rev. C. S. Sanders, 25; Friend, 5, 30 00
Cummington, Friend, 8 00
Dedham, 1st Cong. ch., 202; do., Extra Cent-a-day Band, 30.88, 232 88
East Bridgewater, Union Cong. ch. 3 81
East Hampton, 1st Cong. ch. 32 92
East Longmeadow, 1st Cong. ch. 3 31
Fall River, Central Cong. ch. 691 96
Fitchburg, Wm. W. Dole, 25 00
Gloucester, Trinity Cong. ch., "Tabithas," 2 30
Granby, Church of Christ, 12 00
Groveland, Cong. ch. 19 00
Hanson, Cong. ch. 4 02
Hatfield, Cong. ch. 38 32
Haverhill, Friend, 50; Friends, 15, 65 00
Holliston, 1st Cong. ch., Member, 2 50
Holyoke, 2d Cong. ch. 112 23
Indian Orchard, Cong. ch. 50 00
Kingston, Mayflower Cong. ch. 10 00
Leverett, Moore's Corner ch. 4 00
Lowell, Friend, 1 00
Lynn, 1st Cong. ch. 2 00
Manchester, Essex South Conference, 31 00
Marshfield Hills, Cong. ch. 10 07
Middleboro, 1st Cong. ch. 138 00
Millbury, Worcester South Conference, 40 92
Mittineague, Cong. ch. 28 25
Monson, Cong. ch. 21 18
Needham, Cong. ch. 39 26
Newburyport, North Cong. ch. 50 00
Newton, Mrs. J. R. Burdett and daughter, 4 00
Newton Highlands, Cong. ch., to const. Mrs. DELIA H. WARREN, H. M. 204 90
Northboro, Cong. ch. 18 80
Northampton, "W." 300 00
North Hadley, 2d Cong. ch. 13 15
North Leominster, Cong. ch. 9 57
North Weymouth, Pilgrim Cong. ch., 13.25; Y. P. S. C. E. of do., for "Forward Movement," 2, 15 25
North Wilbraham, Grace Union Cong. ch. 6 16
Peabody, South Cong. ch., 211; West Cong. ch., 6.45, 217 45
Petersham, Elizabeth H. Buss, Thank-offering, 50
Reading, Cong. ch. 10 00
Sheffield, Cong. ch. 7 29
Shelburne, Y. P. S. C. E., toward "Forward Movement," support Rev. Dwight Goddard, 10 00
Southampton, Cong. ch. 34 09
South Egremont, Cong. ch. 13 56
South Hadley, 1st Cong. ch. 22 50
South Hadley Falls, Cong ch. 9 17
Springfield, Hope Cong. ch., 66.62; South Cong. ch., 60; Faith Cong. ch., 10.82; J. B. Roberts, 82c. 138 26
Sturbridge, 1st Cong. ch. 65 80
Sunderland, Cong. ch. 92 20
Tewksbury, Cong. ch. 41 26
Upton, Friend, per W. W. F. 25 44
Walpole, Friend, 1 00
Waltham, Trin. Cong. ch., 23.36; Mrs. G. A. Oviatt, 10; Friend, 3, 36 36
Watertown, Phillips ch. 110 00
Waverly, Cong. ch. 11 55
West Springfield, Park Cong. ch., 31.50; 1st Cong. ch., 17.75; Ashley Fund, 126.26, 175 51
Wilbraham, 1st Cong. ch. 25 75
Whitinsville, Cong. ch., Mrs. M. F. W. Abbott, 45; Y. P. S. C. E., for native pastor, Perchenj, 35.26, 80 26
Worcester, Plymouth ch., to const. Dr. JOHN C. BERRY, and Mrs. OCTAVIA HOLDEN, H. M., 364; Pilgrim ch., 156.61, 520 61—5,678 36

Legacies. — Andover, Mrs. Hannah Newman Fay, widow of Samuel Austin Fay, by Rev. Cecil F. B. Bancroft, Adm'r, 1,000 00
Blandford, Reuben Boise, by Mrs. R. D. Boise, Ex'x, to const. Mrs. R. D. BOISE, H. M. 100 00
Brookline, Augusta S. Noyes, by Charles E. Miles, Ex'r, add'l, 1,000 00
Boston, Rev. Edmund K. Alden, D.D. 1,000 00
Lowell, Lucinda R. Parker, by S. P. Hadley and J. F. Savage, Ex'rs, add'l, 2,315 00—5,415 00

11,093 36

RHODE ISLAND.

Legacies. — Providence, Asa Lyman, by R. M. Lyman, Adm'r, 35

CONNECTICUT.

Bridgeport, 1st Cong. ch., 131.88; Olivet Cong. ch., 23, 154 88
Bristol, Cong. ch. 84 28
Chester, Cong. ch. 4 33
Columbia, Cong. ch. 58 17
Derby, 1st Cong. ch. 22 25
East Haddam, 1st Cong. ch. 16 45
Essex, 1st Cong. ch. 25 02

Fairfield, 1st Cong. ch., to const. Mrs. E. W. S. PICKETT, H. M. 143 46
Georgetown, Swedish Cong. ch. 1 62
Gilead, Cong. ch., Ladies' soc. 32 25
Griswold, 1st Cong. ch. 7 75
Hartford, Pearl-st. Cong. ch., to const. DAVID CALHOUN, H. M., 196.89; Park Cong. ch., 58.79; Asylum Hill Cong. ch., 5; Mrs. C. M. Starkweather, 15, 275 68
Huntington, Cong. ch. 26 00
Lebanon, 1st Cong. ch. 25 46
Lyme, Old Lyme Cong. ch. 10 00
Meriden, Centre Y. P. S. C. E., for "Forward Movement," support Rev. R. A. Hume, 5 00
Middletown, 1st Cong. ch. 24 60
New Britain, 1st Cong. ch. 50 00
New Canaan, Cong. ch. 78 16
New Haven, United Cong. ch., 750; Grand-ave. Cong. ch., 165; Humphrey-st. Cong. ch., 137, 1,052 00
New London, 1st ch. of Christ (of which 12.70, m. c.) 131 92
New Milford, 1st Cong. ch. 50 00
Northfield, Cong. ch. 10 21
Norwich, 1st Cong. ch., to const. Miss HARRIET S. PARK, H. M. 150 00
North Windham, Cong. ch. and Y. P. S. C. E. 12 52
Old Saybrook, Cong. ch. 15 36
Orange, Cong. ch. 14 43
Pomfret Centre, 1st Cong. Sab. sch., for "Forward Movement," 15 35
Portland, 1st Cong. ch. 38 05
Plymouth, Cong. ch. 5 00
Salisbury, Cong. ch., for China, 7 22
Simsbury, 1st ch. of Christ, 14 92
South Coventry, 1st Cong. ch. 23 24
South Glastonbury, Cong. ch. and Sab. sch. 7 73
Suffield, 1st Cong. ch. 27 51
Taftville, Cong. ch. 13 70
Thomaston, 1st Cong. ch. 12 02
Waterbury, Wm. A. Hyde, 7 00
West Avon, Cong. ch. 6 00
Whitneyville, Cong. ch. 27 26
Windsor Locks, Rev. Richard Wright, 1 00
Woodstock, 1st Cong. ch. 20 00--2,707 80
Legacies. — Greenwich, Almira Mead, add'l, 1,500 00
Newington, Hepzibah D. Goddard, by William H. Webster, Ex'r, 500 00
New London, J. N. Harris, by Robert Coit, Henry R. Bond, and Martha S. Harris, Ex'rs, 1,000 00--3,000 00

5,707 80

NEW YORK.

Albany, C. A. Hagaman, 2 50
Brooklyn, Bushwick-ave. Cong. ch., 30.74; Beecher Mem. Cong. ch., 25; Puritan Cong. ch., 14; Rochester-ave. Cong. ch., 2.81; "W. H. T.," 3, 75 55
East Buffalo, Mission ch. 2 10
East Rockaway, Bethany Cong. ch. 15 00
Elizabethtown, Cong. ch. 11 15
Griffin's Mills, Cong. ch. 18 25
Homer, Cong. ch., E. G. Ranney, 10 00
Lockport, 1st Cong. ch. 10 00
New York, Broadway Tabernacle ch., 25; Camp. Mem., Cong. ch., for Africa, 10; Mrs. Olivia E. P. Stokes, for Armenia, 300; Mrs. Caroline S. Smith, 20; Friend, 45, 400 00
Northville, Cong. ch. 16 58
Orient, Cong. ch. 21 13
Sidney, Cong. ch. 36 15
Union Centre, Local Cong. ch. 3 00
West Brook, Plymouth Cong. ch. 3 50—624 91

NEW JERSEY.

East Orange, Lydia Hulskamper, 50 00
Jersey City, Geo. H. Ware, 2 00
Montclair, 1st Cong. ch. 418 10
Newark, Belleville ave. Cong. ch. 3 03—473 13

Legacies. — Plainfield, Thomas C. Moore, by William Foulke, Trustee, 6,029 56

6,502 69

PENNSYLVANIA.

Allegheny, Young La. Bible Class, for Ceylon, 3 00
Athens, Sarah A. Perkins, 5 00
Guy's Mills, Woman's Mis. Soc. 5 00
Kane, 1st Cong. ch. 10 00
Plainsville, 1st Cong. Sab. sch. and Y. P. S. C. E., toward support Rev. Mark Williams, 10 00
Philadelphia, Chas. M. Morton, 50 00
Pittsburg, Cash, 250 00
Ridgway, 1st Cong. ch. 62 35—395 36

ALABAMA.

Talladega, Cong. ch., 35.38; Mission Band, 5, 40 38

KENTUCKY.

Berea, Church of Christ, 15 02

MISSOURI.

Aurora, 1st Cong. ch. 15 95
St. Louis, Bethlehem Boh. Cong. ch. 2 00—17 95

OHIO.

Cleveland, Bethlehem Cong. ch., 43.34; Euclid-ave. Cong. ch., 30; Plymouth Cong. ch., 23.50; Lake View, Cong. ch., 5; Olivet Cong. ch., 1.76; Mary F. Willard, 10, 113 60
Columbus, Plymouth Cong. ch., 20.40; Eastwood, Cong. ch., 2, 22 40
Elyria, M. M. Lickonish, 12 00
Garrettsville, Cong. ch. 20 45
Lorain, Cong. ch. 7 62
Mansfield, Mayflower Y. P. S. C. E., for "Forward Movement," 2 00
New Knoxville, Immanuel Cong. ch. 10 00
Oberlin, 2d Cong. ch., 228.41; 1st Cong. ch., 51.44; Mrs. Wesley M. Stover, Thank-offering, 5, 284 85
Toledo, 1st Cong. ch., toward salary Mrs. M. M. Webster, 200 00
West Williamsfield, Cong. ch. 7 50—680 42

ILLINOIS.

Alton, Church of the Redeemer, 9 60
Aurora, New England Cong. ch. 10 44
Austin, Waterman Hunt, 10 00
Bowmanville, Cong. ch. 26 29
Champaign, Cong. ch. 5 86
Chicago, Warren-ave. Cong. ch., add'l, 10; Emily P. Freeland, 50c. 10 50
Decatur, Miss M. L. Johnson, 5 00
Evanston, Wm. H. Rice, 5 00
Geneva, Cong. ch., 15.50; Rev. Carl H. Corwin, 30, 45 50
Glencoe, Cong. ch. 20 00
Henry, Mamie Locke, 4 70
Marseilles, Dr. R. S. Baughman, 51 00
Marshall, Cong. ch. 7 00
Moline, 2d Cong. ch. 17 25
Oak Park, 2d Cong. ch. 20 41
Plainfield, Cong. ch. 35 75
Port Byron, Cong. ch. 17 48
Richmond, Cong. ch. 1 50
Roseville, Mr. and Mrs. L. C. Axtell, 125 00
Shabbona, Cong. ch. 27 00
Wayne, Cong. ch. 21 00—476 28

MICHIGAN.

Calumet, 1st Cong. ch. 48 97
Chase, Cong. ch. 3 00
Cheboygan, 1st Cong. ch. 4 75

Sandstone, Union Cong. ch. 5 00
South Haven, Cong. ch. 7 00
West Adrian, Cong. ch. 14 34——83 06

WISCONSIN.

Beloit, 1st Cong. ch. 9 79
Berlin, Union ch. 5 80
Burlington, Plymouth Cong. ch. 25 77
Clintonville, Scan. Cong. ch. 2 86
Delavan, Cong. ch. 10 50
Elkhorn, 1st Cong. ch. 32 60
Elroy, Cong. ch. 2 25
Peshtigo, Plymouth Cong. ch. 13 25
Platteville, Cong. ch. 29 61
Ripon, 1st Cong. ch. 53 56
Royalton, Cong. ch. 4 50——190 49

IOWA

Belmond, Cong. ch. 7 80
Cedar Falls, Cong. ch. 81 41
Cedar Rapids, 1st Cong. ch. 6 00
Charles City, Friend, 3 00
Iowa City, Cong. ch. 5 00
Otho, Cong. ch. 16 00
Preston, Cong. ch. 14 00
Sherrill, Ger. Cong. ch. 2 00
Traer, In memoriam, 5 00——140 21

MINNESOTA.

Campbell, Cong. ch. 5 00
Glyndon, Cong. ch. and Sab. sch. 5 43
Mantorville, 1st Cong. ch. 10 00
Red Wing, D. C. Hill, 10 00
St. Paul, Pacific Cong. ch. 2 57
Springfield, Cong. ch. 50——33 50

KANSAS.

Burlington, Cong. ch. 17 00
Eureka, Cong. ch. 3 42
Neosho Falls, Rev. S. B. Dyckman, 1 00
Olathe, Cong. ch. 13 10
Sterling, 1st Cong. ch., Friend, 1 00
Stockton, Cong. ch. 7 71
Wabaunsee, 1st ch. of Christ, 2 75——45 98

NEBRASKA.

Butte, Zion Cong. ch. 2 50
Chadron, Cong. ch. 9 00
Friend, Ger. Cong. ch., 4; Wm. B. Payne, 5, 9 00
Hay Springs, Cong. ch. 5 71
Lincoln, Vine-st. Cong. ch. 18 42
Naper, Christus Cong. ch. 2 50
Plymouth, 1st Cong. ch. 8 20
Rokeby, Cong. ch. 7 90——63 23

CALIFORNIA.

Auburn, Cong. ch. 4 50
Avalon, Cong. ch. 4 00
Compton, Cong. ch. 5 50
Grass Valley, Cong. ch. 5 50
Niles, Cong. ch. 35 60
Ontario, Cong. ch. 50 00
Pasadena, Mrs. Ellen E. Wiggin, 10 00
San Diego, H. Sheldon, 25 00
San Francisco, Plymouth Cong. ch. 8 00
Santa Clara, Mrs. M. W. Pogue, for Cent. Turkey, 20 00——168 10

WASHINGTON.

Riverside, Cong. ch. 35
Seattle, Taylor Cong. ch. 12 05
Skokomish, Cong. ch. 2 15——14 55

UTAH.

Salt Lake City, Phillips Woman's Miss. Aux. 2 00

NORTH DAKOTA.

Wahpeton, 1st Cong. ch. 20 00

SOUTH DAKOTA.

Fairfax, Bethlehem Cong. ch. 5 00
Friedensfeld, Ger. Cong. ch. 8 00
Hoffnungsberg, Ger. Cong. ch. 5 00
Huron, Cong. ch. 15 69
Parkston, Zion Ger. Cong. ch., 6.25; Salem Ger. Cong. ch., 4, 10 25
Wolf Creek, Ger. Cong. ch. 2 00
Yankton, 1st Cong. ch. 46 00——91 94

COLORADO.

Manitou, 1st Cong. ch. 9 10

DOMINION OF CANADA.

PROVINCE OF QUEBEC. — Ormstown, Mrs. John Winter, 1; Mrs. E. Sadler, 1, 2 00

From the CANADA CONGREGATIONAL FOREIGN MISSIONARY SOCIETY.

Rev. W. T. Gunn, Montreal, *Treasurer*, 115 50

From THE AMERICAN MISSIONARY ASSOCIATION.

H. W. Hubbard, New York, *Treasurer*.

Income of the Avery Fund, for missionary work in Africa, 2,183 99

MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois, *Treasurer*, 22,250 00

From WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC.

Miss Bessie B. Merriam, Oakland, California, *Treasurer*,

For native teacher, Gilbert Islands, 25 00

MISSION SCHOOL ENTERPRISE.

NEW HAMPSHIRE. — Andover, Y. P. S. C. E., for work in Armenia, "In memory of Rev. Egbert Smythe Ellis," 12; Campton, Cong. Sab. sch., Harvest Festival, 25; Durham, Rev. W. S. Beard, for educa. of Chinese child, 2; New Ipswich, Children's Fair, 4, 43 00
VERMONT. — Burlington, Y. P. S. C. E. of College-st. ch. 1 50
MASSACHUSETTS. — Amherst, Y. P. S. C. E. of North Cong. ch., 2; Boston, Y. P. S. C. E., Allston, 10; Dedham, Y. P. S. C. E. of 1st Cong. ch., Two-cents-a-week Fund, 4; Dennis, Y. P. S. C. E., 10; Leicester, Y. P. S. C. E., 5; North Leominster, Y. P. S. C. E., 2; Waltham, Y. P. S. C. E., 15, 48 00
RHODE ISLAND. — Central Falls, Y. P. S. C. E. 20 00
CONNECTICUT. — Branford, Jun. C. E. S., 5; Broad Brook, Jun. C. E. S., 1.50; Clinton, Cong. Sab. sch., 10; Eastford, Y. P. S. C. E., for student, Pasumalai, 5; Granby, Y. P. S. C. E., 20; Greenfield Hill, Y. P. S. C. E., 20; Hartford, Home Dept. of Center Cong. Sab. sch., 30, 91 50
NEW YORK.—Brooklyn, Atlantic-ave. Chapel Sab. sch., 15; do., Clinton-ave. Cong. Sab. sch., 25; Buffalo, Niagara-sq. People's Y. P. S. C. E., 2.01; Coventryville, Y. P. S. C. E. of 1st Cong. ch., 2.25; New York, Camp. Mem. Y. P. S. C. E., for Armenia, 5; do., Broadway Tabernacle Sab. sch., 50; Sidney, Y. P. S. C. E., 8.50; Smyrna, Cong. Sab. sch., 35, 142 76
NEW JERSEY. — Plainfield, Cong. Sab. sch., for Africa, 20; Woodbridge, 1st Cong. Sab. sch., 15.22, 35 22
PENNSYLVANIA.—Scranton, Plymouth Jun. C. E. S. 5 50
VIRGINIA. — Falls' Church, 1st Cong. Y. P. S. C. E. 5 70
MISSOURI. — Kansas City, 1st Cong. Y. P. S. C. E. 1 50

OHIO. — Cleveland, Bohemian C. E. S. of Bethlehem Cong. ch., 5; Columbus, Plymouth Cong. Sab. sch., 3, 8 00
ILLINOIS. — Alton, Sab. sch. of Ch. of Redeemer, 6.41; Ashkum, Y. P. S. C. E., 1.20; Chicago, Warren Henry, for student, Japan, 30; Union Park Y. P. S. C. E., 30; Leavitt-st. Cong. Sab. sch., 1.54; Central Park Y. P. S. C. E., 3.25; Englewood, Pilgrim Jun. C. E. S., 1.65, 74 05
MICHIGAN. — Detroit, Canfield-ave. Y. P. S. C. E., 5; Eaton Rapids, Cong. Sab. sch., 5.33; Hancock, Cong. Sab. sch., 76.25; Oskar, Cong. Sab. sch., 5.07; Sandstone, Y. P. S. C. E. of Union Cong. ch., 5, 96 65
WISCONSIN. — Menomonie, 1st Cong. Sab. sch., 10; Peshtigo, Jun. C. E. S., 1, 11 00
NEBRASKA. — Hay Springs, Cong. Sab. sch., 53c., and Y. P. S. C. E., 3.50, 4 03
IOWA. — Cromwell, Y. P. S. C. E., 9; Grinnell, Y. P. S. C. E., 2.50; Muscatine, 1st Cong. Sab. sch., 6.16, 17 66
CALIFORNIA. — Niles, Cong. Sab. sch. 5 00

611 07

CHILDREN'S "MORNING STAR" MISSION

MASSACHUSETTS. — Lincoln, Friends, 1 00
CONNECTICUT. — Stamford, Y. P. S. C. E. of 1st Cong. ch. 2 37
WISCONSIN. — Rosendale, Cong. Sab. sch., 3.50, and Y. P. S. C. E., 1. 4 50

7 87

FOR SUPPORT OF YOUNG MISSIONARIES.

ILLINOIS. — Chicago, Y. P. S. C. E. of Waveland-ave. Cong. ch., for Larkin Fund, 5; Decatur, Y. P. S. C. E., for do., 5; Oak Park, Y. P. S. C. E. of Second Cong. ch., for do., 5; Lake View, Y. P. S. C. E. of Ch. of Redeemer, for do., 6; Roscoe, Y. P. S. C. E., for do., 12.50; Wataga, Y. P. S. C. E., 6.50, 45 00
MICHIGAN. — Detroit, Y. P. S. C. E. of 1st Cong. ch., for Lee Fund, 25; do., Y. P. S. C. E. of Brewster Cong. ch., for do., 22, 47 00
IOWA. — Cedar Falls, Y. P. S. C. E., for White Fund, 5; Charles City, Y. P. S. C. E., for do., 10; Clear Lake, do., for do., 7.70; College Springs, do., for do., 5.36; Manson, do., for do., 4; Ogden, do., for do., 3; Rockford, do., for do., 10, 45 06
WISCONSIN. — Arena, Y. P. S. C. E., Local Union, for Olds Fund, 3.44; South Kaukauna, Y. P. S. C. E., for do., 7.50, 10 94
MISSOURI. — Kansas City, Y. P. S. C. E. of 1st Cong. ch., 6.25; Y. P. S. C. E. of Union Cong. ch., for Bates Fund, 1.60, 7 85
NEBRASKA. — Albion, Y. P. S. C. E., for Bates Fund, 5; Verdon, do., for do., 5, 10 00
MINNESOTA. — Ada, Jun. C. E. Soc., for White Fund, 2.75; Austin, Y. P. S. C. E., for do., 25, 27 75
SOUTH DAKOTA. — Highmore, Y. P. S. C. E., for Albrecht Fund, 1.66; Spearfish, do., for do., 3.95, 5 61

199 21

CONTRIBUTIONS FOR THE DEBT.

MAINE. — Bangor, E. R. Burpee, 300 00
VERMONT, Bellows Falls, C. W. Osgood, 20; Burlington, Gen. O. O. Howard, 25; Dorset, G. M. Sykes, 25; East St. Johnsbury, Mrs. G. W. Patterson, 3; Middlebury, Mrs. H. S. Barnum, 25; Richmond, Mrs. M. E. Hazen, 3; Sherburne, Wm. Hazen, 1, 102 00
MASSACHUSETTS. — Arlington, Friend, 100; Auburndale, Rev. E. E. Strong, D.D., 50; do., Mrs. M. C. Leavitt, 5; Barre, Mrs. Geo. P. Knapp, 5; Boston, Samuel B. Capen, to const. Rev. CHARLES L. MORGAN, H. M., 100; do., Friend, Dorchester, 20; do., Miss Mary L. Crossett, 10; Brookfield, Mrs. C. P. Blanchard, 25; Danvers, Rev. E. C. Ewing, 25; Monson, E. F. Morris, 25; Newton, Eliot ch., 1,225, and Y. P. S. C. E., 25; Newton Centre, Harriet S. Cousens, 10; Northfield, Friend, 5; Norwich, Mrs. E. H. Coit, 1; Sharon, D. W. Pettee, 10; South Hadley, Mary Chilton Noyes, 5; Springfield, South Cong. ch., 100; Whitinsville, Edward Whitin, 300, 2,046 00
CONNECTICUT. — Bridgeport, Rev. H. Blodget, D.D., 5; do., Mrs. Blodget, 15; do., Edward W. Marsh, 25; Colebrook, Sarah Carrington, 10; Colchester, Mrs. E. C. Ingalls, 5; Miss Abbie G. Willard, 6; Cromwell, H. W. Wheelock, 1; East Haven, Rev. D. J. Clarke, 5; Elmwood, Mrs. Geo. T. Goodwin, 5; Fairfield, Friend, 10; Griswold, Rev. F. E. Allen, 1; Hartford, Rev. Williston Walker, 20; Job Williams, 10; Edward W. Capen, 5; Wm. J. Ballou, 1; Litchfield, Friend, 15; Meriden, Mrs. M. P. Bradley, 1; do., Miss H. A. Parsons, 1; New Britain, Robins Fleming, 5; New Haven, Friends, Annual Meeting, 385.28; W. O. Whitcomb, 50; S. Davis, 50; Frances P. Gilbert, 50; Lyman M. Law, 25; Geo. D. Kellogg, 10; Hattie L. Chamberlain, 10; Friend, 10; "Not able to be present," 10; Ch. of the Redeemer, Mr. Bishop and Mrs. Sears, 6; M. U. Tyler, 5; S. C. Morehouse, 5; Cecil K. Bancroft, 5; C. S. Ingham, 5; G. S. Dickerman, 5; Mrs. Sarah E. Tyler, 5; "F. P. B.," 5; E. E. McQueen, 5; Miss Brush, 5; Rev. H. M. Lawson, 3; Mrs. McLaughlin, 3; "Not present, her mite," 3; Mrs. M. L. Roberts, 2; A. L. Chase, 1; F. B. McAllister, 1; Ernest Day, 1; Mrs. Morell, 1; Miss Bristol, 1; W. E. Britton, 1; Friend, 1; Norwich, 1st Cong. ch., 25; Orange, S. D. Woodruff, 5; Plymouth, Mrs. J. M. Wardwell, 25; Pomfret Centre, Friend of Missions, 2; Thomaston, Friend, 10; Waterbury, 2d Cong. ch., 200; do., Mrs. A. R. Kimball, 5; West Haven, W. H. Moulthrop, 5; Westville, A. Ogden, 10; ——, Widow and daughter, 2, 1,104 28
NEW YORK. — Amenia, Mrs. S. L. Woodin, 3; Brooklyn, Park Cong. ch., Friend, 5; do., Joseph E. Brown, 200; do., Mrs. A. J. F. Behrends, 10; New York, Broadway Tabernacle, Two friends, 25; D. Willis James, 5,000; Rev. S. H. Virgin, D.D., 25; A loyal friend, 5; Patterson, Oliver S. Dean, 5; Warsaw, Friend, 100, 5,378 00
NEW JERSEY. — Summit, Rev. C. C. Baldwin, D.D. 10 00
PENNSYLVANIA. — Kingston, Rev. T. C. Edwards, D.D., 10; Scranton, W. R. Storrs, 100, 110 00
OHIO. — Cleveland, Mrs. N. F. Mellin, 5 00
ILLINOIS. — Chicago, Rev. G. S. F. Savage, D.D., 50; Geneva, Cong. ch., 100; Rockford, Thos. D. Robertson, to const. Mrs. H. P. ROBERTSON, H. M., 100, 250 00
MICHIGAN. — Detroit, Mrs. Helen Manton Clark, 10 00
MINNESOTA. — Minneapolis, Friend, 25 00
SOUTH DAKOTA. — Yankton, Rev. E. M. Williams, 75 00
BULGARIA. — ——, Rev. Geo. D. Marsh, 20 00
INDIA. — Madura, Rev. John S. Chandler, 5 00

9,440 28

RECEIVED IN SEPTEMBER AND ACKNOWEDGED UNDER REGULAR DONATIONS IN NOVEMBER HERALD.

NEW HAMPSHIRE. — Pelham, Friend, 5 00
MASSACHUSETTS. — Littleton, Cong. ch., 21.25; Marlboro, Y. P. S. C. E. of Union Cong. ch., 25; Taunton, Edw. F. Delano, 25, 71 25
CONNECTICUT. — Bristol, Two friends, 12; Derby, Ross F. Gates, 500; Fairfield, Cong. Sab. sch., 10; Lakeville, S. J. Pennock, 2; Norwich, Park ch., Friend, 100; South Norwalk, Rev. Gerald H. Beard, 10, 634 00

NEW YORK. — New York, Mrs. Geo. S. Hickok, 5; Geo. W. Davison, 10, 15 00
NEW JERSEY. — Reader *Missionary Herald*, 5 00
PENNSYLVANIA. — Philadelphia, A Friend, Roxborough, 60 00
OHIO. — Claridon, Cong. ch. 21 50
WISCONSIN. — Beloit, Friend, 7.50; Boscobel, Cong. ch., 16, 23 50
IOWA. — Des Moines, M. S. Atkins, 5; Glenwood, Y. P. S. C. E., 10, 15 00
850 25

ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.

MAINE. — Bar Harbor, Jun. C. E. Soc., for work, care Rev. L. O. Lee, 2 00
NEW HAMPSHIRE. — Exeter, Nathaniel Gordon, for Theol. Seminary, Tung-cho, 100 00
VERMONT. — Salisbury, Y. P. S. C. E., for native preacher, Madura, 19 00
MASSACHUSETTS. — Amesbury, Main-st. Cong. ch., for Boys' School, Ceylon, 25; Auburndale, through Mrs. G. M. Adams, for work, care Mrs. G. M. Rowland, 16.63; do., Mrs. Geo. M. Adams, for work, care Miss B. B. Noyes, 13.60; Boston, J. W. Field, for work in India, 50; Cambridgeport, Pilgrim ch., for work of Mrs. J. S. Chandler, 14.33; Chelsea, Mrs. Terzian, for pupil, care Dr. F. D. Shepard, 25; Dedham, "M. C. B.," for use of Rev. H. N. Barnum, 50; Harvard, Cong. Sab. sch., for work, care Rev. E. P. Holton, 13.48; Kingston, Mayflower Y. P. S. C. E., for work, care Rev. E. P. Holton, 10; Lincoln, Y. P. S. C. E., for work, care Rev. Edward Fairbank, 30; Somerville, Franklin-st. Cong. Sab. sch., for pupil, China, 7.50; South Hadley, Y. P. S. C. E., for work of Rev. Dwight Goddard, 25; Westboro, Jun. C. E. S., for work, care Rev. J. H. Pettee, 25; Westfield, 1st Cong. Sab sch., for school at Yozgat, 25; Whitinsville, Rev. John R. Thurston, for Student Aid, Harpoot, 10; ———, Friends, for Bible-reader, Madura, 25; ———, Miss Palfrey, for native agencies, India, 5, 372 54
CONNECTICUT. — Bridgeport, Park Cong. Sab. sch., for student aid, care Rev. R. Chambers, 6.50; East Windsor, 1st Cong. Y. P. S. C. E., for pupil, care Miss M. E. Brewer, 5; Litchfield, Northwest Conference, for pupil, Kalgan, 10.42; Middlebury, Y. P. S. C. E., for pupil, Zulu, 20, 41 92
NEW YORK. — Brooklyn, Central Cong. Sab. sch., for Bible-reader, Madura, 36; do., Chinese Sab. sch. of Central Cong. ch, for native preacher, China, and to const. OHAN KEW, H. M., 125; Chautauqua, W. A. Duncan, for printing, care Rev. A. W. Clark, 15; Jamestown, Rev. Albert L. Smalley, through W. A. Duncan, for do., 10; New York, through James M. Speers, for work, care Rev. W. S. Dodd, 100; Sing Sing, Ossining School, for pupil, care Rev. W. A. Farnsworth, 20.54, 306 54
PENNSYLVANIA. — Harford, Ladies' Mis. Soc., for work, care Mrs. E. Fairbank, 8; New Vernon and New Lebanon, Y. P. S. C. E., for student, care Rev. M. L. Gordon, 8.50: York, Belle L. and Mary J. Emig, for work, Foochow, 20, 36 50
MISSOURI. — La Belle, H. B. Yacoubi, for work, care Rev. L. O. Lee, 30 00
OHIO. — Cincinnati, Helping Hand Mis. Soc., for work, care Miss Bessie B. Noyes, 10; North Kingsville, Mrs. Kellogg's class, 5.75, and F. C. Kellogg, 1.25, for work in Foochow; Oberlin, Mrs. H. R. Chittenden, for Boys' School, Foochow, 10, 27 00
ILLINOIS. — Evanston, Friend, for work, care Rev. S. C. Bartlett, 1; Polo, Ind. Presb. Sab. sch., for work in Harpoot, 23; Ravenswood, Jun. C. E. S., for work in Japan, 5, 29 00
MICHIGAN. — Bancroft, Cong. ch., for work, care Rev. H. G. Bissell, 33; Gratiot Centre, Y. P. S. C. E., for work in Galatia, 15; Kalamazoo, Jun. C. E. S., for work, care Mrs. F. R. Bunker, 2.25; Three Oaks, Cong. Sab. sch., for native helper, East. Turkey, 21.03, 71 28
IOWA. — Doon, Rev. W. L. Brandt, for native agency, Marathi, 5 00
MINNESOTA. — Minneapolis, Martha King Mis. Soc. of Park-ave. Cong. ch., for use of Miss C. R. Willard, 13 00
SOUTH DAKOTA. — Scotland Ger. Cong. ch., for work, care Rev. Geo. E. Albrecht, 20; Worms, Ger. Cong. ch., for do., 10, 30 00
CALIFORNIA. — Los Angeles, Rev. W. P. Hardy and Y. P. S. C. E. of Vernondale Cong. ch., for native preacher, Madura, 25; Nordhoff, Wm. L. Thacher, for work, care Rev. W. P. Elwood, 25; Stockton, Rev. J. C. Holbrook, D.D., for work, care Rev. L. P. Peet, 5, 55 00
CANADA. — Montreal, Friend, for use of Mrs. W. O. Ballantine, 10 00

From CANADA CONGREGATIONAL FOREIGN MISSIONARY SOCIETY.

Rev. W. T. Gunn, Montreal, *Treasurer.*

For use of Rev. W. T. Currie, 31 00
For boys, care Rev. W. T. Currie, 42 00
For boy, care Rev. F. W. Read, 10 00——83 00

TURKEY. ———, Friends, for Sartovan church building, care Miss Laura Farnham, 20 00

MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS.

Miss Sarah Louise Day, Boston, *Treasurer.*

For use of Mrs. Amy B. Cowles, 20 00
For use of Rev. W. E. Fay, 56 00
For work, care Miss Emily McCallum, 17 80
For use of Rev. J. K. Browne, 10 00
For work, care Miss Carrie E. Bush, 13 00
For work, care Miss M. L. Daniels, 12 00
For work, care Rev. H. C. Hazen, 85 00
For work, care Miss Bessie B. Noyes, 25 00
For work, care Dr. F. A. Waples, 20 00
For use of Miss Gertrude R. Hance, 25 00
For use of Mrs. Richard Winsor, 10 00
For building for Bible-women in Battalagundu, 34 00——327 80

From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois, *Treasurer.*

For work, care Rev. J. E. Abbott, 100 00
For use of Rev. Geo. E. White, 20 00
For use of Mrs. W. E. Hitchcock, 40 00
For use of Miss Meda Hess, 3 00
For use of Mrs. L. T. Seelye, 10 00
For use of Mrs. H. C. Haskell, 10 00
For pupil, care Mrs. H. C. Haskell, 20 00——203 00

INCOME ENDOWMENT ANATOLIA COLLEGE.

Income from Blank Memorial Fund for scholarship, 60 31

1,842 89
Donations received in October, 49,695 61
Legacies received in October, 14,461 67
64,157 28

Total from September 1, 1897, to October 31, 1897: Donations, $64,465.31; Legacies, $25,777.29=$90,242.60.

For Young People.

THE SNAKE-BITTEN HINDU'S GRATITUDE.

BY REV. JACOB CHAMBERLAIN, M.D., D.D., MADANAPALLE, INDIA.

[In the *Harvest Field* of India for August, 1897, Dr. Chamberlain, the well-known Arcot missionary, gives a striking story of the coming to his mountain retreat, not far from Madanapalle, of a man named Timmayya Reddi, of whom he had no remembrance, but who asked for an interview that he might render his thanks to Dr. Chamberlain for saving his life some twenty-four years ago, when he had been bitten by a deadly serpent. We are obliged to abbreviate slightly Dr. Chamberlain's story.]

When Timmayya Reddi was seated, for well on to half an hour he talked, pouring out his gratitude, and recounting in minute detail the occurrences of that momentous day in his life. I have since conversed with one of our native Christians who was there and saw him after he was bitten, and saw the venomous reptile that inflicted the wound, and was at my tent while I was treating him, and who confirmed his statements in every particular. I will give his story, and, where I can, will give it in his own words, turned into English: —

"It was more than two decades ago: I know not just how many years, but I was then only a boy of fifteen, and now I have a wife and children. It was early morning. I had gone with my uncle out to our sugar-cane field to see that the irrigation channels were open, and the field being properly watered. One channel seemed clogged. I pressed in among the tall cane to see what was the matter. What seemed like a reddish-brown stick of wood, larger than my arm at the shoulder, lay across the channel in the water. I raised my crooked axe, or billhook, and struck it a blow to break it and draw it out of the way. The rotten log, as I thought it, squirmed and turned upon me. I saw the head, the eyes, the fangs of a deadly serpent.

"Back I sprang with all my might, shouting for my uncle. The serpent was spryer than I. Into my right ankle he drove those fangs. Ugh! how his eyes glared as he turned and ran off, showing the big gash I had made with my axe in his body, only a cubit from his head. That glare of his eyes, those horrid fangs, that blood-spurting gash in his body were the last things these eyes saw that morning as I fell over among the sugar cane. How the pains shot up my leg. How my heart began to flutter. How soon my eyes became dim and shut as in death.

"My uncle sprang in and caught me by the shoulders, just in time to see the serpent, five cubits long, disappear among the thick cane. No, it was not a cobra; cobras are not so large; but this is regarded as equally deadly and is as much dreaded by us. But my uncle dragged me into the open, threw me on his shoulder, ran with me to our house in the village and laid me, limp as dead, on the bench at my mother's door.

"I knew nothing from the time I fell over in the cane, but I have heard my uncle and my mother and my cousins so often recount all that happened that day, that I can see it all now with my eyes, though they then were closed and dead, and I can tell you everything that took place that day.

"Up went the death wail. The village was gathered at our door to see me

SNAKE CHARMERS IN INDIA.

as I lay on the settee, just barely breathing. 'Do this,' said one. 'It 's no use; the death mark is on him,' was the reply. 'Do that,' said another; 'Did we not try it when this very serpent bit Ramayya, and he never opened his eyes?' 'Who has a snake-stone? They say it will extract the poison. Is there not one in this village?' 'No; and if there were, one has never been known to cure the bite of this king of poisons.'

"Just then there came running up some of your Christians, who had heard the shouts and seen the commotion from their hamlet a few rods away. 'The missionary doctor! The missionary doctor!' shouted they. 'Quick! Take the boy to him. He came last night to Timmareddipalle. He is in his tent there now. He never fails to cure any snake bite that is brought to him. Take him and run!'

"'Where is there a cart to put him in?' 'Don't wait for any cart! He will be dead before you can get him there by the cart road. Take him on your shoulders and run by the short cut. It 's only a mile by the short footpath.'

"On his strong shoulders my uncle instantly threw me. Two vigorous cousins ran at his sides, and every now and then took me from his shoulder on to theirs as they ran. Another cousin, the fastest runner of the village, ran on ahead to your tent to bear the news and let you get ready. Panting they brought me to your tent and laid me on the grass under a tree at your tent door.

"You were there ready, and one of your trained men to help you. All gave way as they brought the snake-bitten boy up. 'Can he cure him? Can he cure him?' ran the question through the crowd. 'No, it is too late; he 's dead already,' was the sad reply. My uncle says he thought so too, but that you said, 'Steady! no noise, no commotion, no wailing, only do as I say.' How eagerly he and they watched you!

"As they laid me down, you had in your hand a bottle of that magic poison-killing liquid [Liquor Ammoniæ Fortissimus, which we use for cobra, viper, and scorpion stings]. Up my nostrils you threw some of its spray; with a stick you pried open my set teeth, and poured some of it mixed with water into my mouth; strongly you rubbed the front of my neck and milked it down my throat. Your assistant the while was pulling open the fang wounds on my ankle with his finger nail and dropping in, drop by drop, the poison-killer that it might follow up the very course taken by the poison, while another was, with the same magic liquid, bathing the leg over the ascending vein, which was beginning to feel hard and ropy all the way up to the body.

"The commotion had all ceased. In intense expectancy the fifty people around watched all that you did, so quietly and yet so confidently. Half an hour had not passed before I opened my eyes and asked where I was and what had happened, for until then you had been constantly repeating the doses of the magic fluid. Soon I sat up and the power of the poison was gone. What wonderful medicine that poison-killing liquid is, if one knows how to use it!

"In an hour, leaning on the arm of my uncle, I walked to the house of my great-aunt, in the village adjacent to which your tent was pitched. Several times that day and in the evening and the next morning you came to her house to see how I got on and to administer anything further that was needed, and the second day I walked back to my village and into my mother's house, whence I had been carried almost a corpse.

"That was before you went away to the far-off America land the first time. I saw you once after your return, at the close of the great famine, and gave you my thanks, but now for fifteen years and more I have not beheld your face. I am alive through your kindness and skill. My wife and my children revere your name and invoke blessings on your head. Five months ago I heard of your

return from America once more to this land that owes you so much, and ever since I have desired to see you, and once more tell you how grateful I am for what you did for me. I have come this ten miles, on foot through the hills, to-day once more to see your face and receive your benediction."

Is it any wonder that I was moved by the recital and by his deep and reverential gratitude? My heart yearned towards him with an intense desire to do him still more good. I told him of the "Old Serpent" and of the sting of sin; of the great Physician, who can, who will, surely cure all who will apply to him;

A MISSIONARY CAMP IN INDIA.

all who have that sin-venom coursing in their veins. I told him how we are all spiritually dead from this poison; how the eyes of our understanding are already closed from its venom. I told him of the blood of Jesus, that poison-killer that kills the sin-venom and gives life — yes, eternal life — to every one who accepts its application and by faith clasps the hand of that Jesus Christ as his personal Saviour. I pressed him with earnest words to come to that Jesus Christ now and receive a healing far more marvelous, far more blessed, than that which by God's help I had conferred on him. He went away thoughtful and grateful. The fruitage of this interview — may it be to him eternal life!

For use in Library only

For use in Library only

I-7 v.93
Missionary Herald
Princeton Theological Seminary-Speer Library
1 1012 00317 8219